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Memoir of Lovaday Harwood - 1845

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MEMOIR

LOVEDAY HENTWOOD.



Ms. B. Smith
From her friend,
E. A. Hunt.

1845.



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EXTRACTS

FROM THE

MEMOIR AND LETTERS

OF THE LATE

LOVEDAY HENWOOD.

FALMOUTH:

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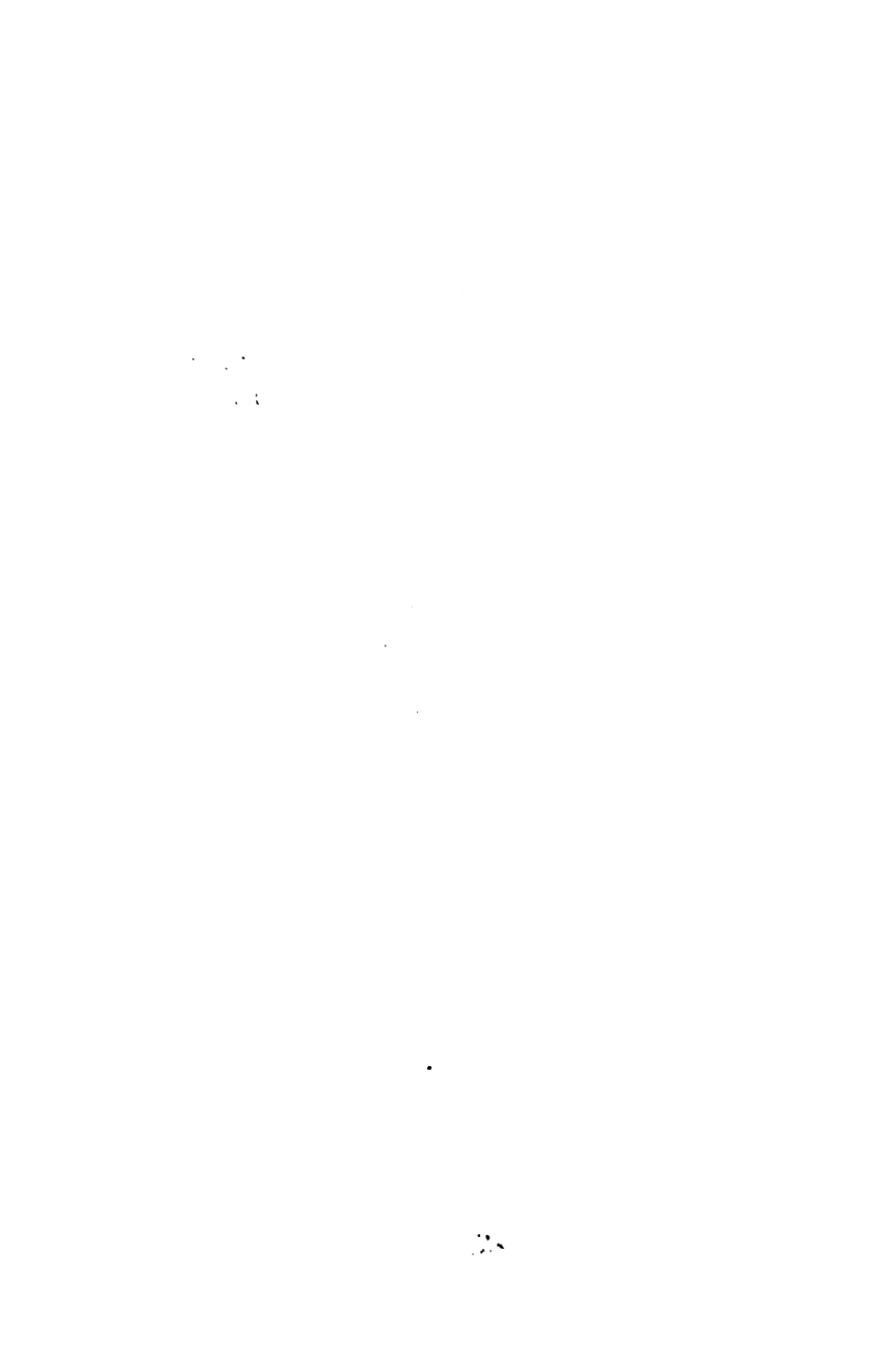
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February 3, 1942

The following Memoir is extracted from the Journal and Letters of the late Loveday Henwood, who, though she possessed very few advantages from education, was deeply taught in the school of her Redeemer; and it is therefore believed, that these simple records of her experience, may prove edifying and confirming to some whose chief desire is, to seek first the kingdom of heaven and the righteousness thereof. Since such may learn from one who has trodden the path before them, that (although it be through much tribulation and trial of their faith,) they may, through the mercy of God in Christ Jesus, ^{be} made meet for an inheritance in the kingdom of everlasting rest and peace.



MEMOIRS.

"GATHER UP THE FRAGMENTS THAT NOTHING
BE LOST."

THE sense of this language has often in this way been addressed unto me, in the secret of my soul, that I should bear testimony in writing to the goodness and loving kindness of the Lord, and of the way in which he has led me about and instructed me. This was opened to me as a duty when I was about twenty-seven years of age, but from various causes I have neglected it, except in a few things occasionally noted down, and I would say my disobedience in this respect has often been cause for sorrow. I now with my eye single unto the Lord, desire to write for the increase of praise unto His Holy Name. I have often myself been comforted and encouraged, in reading of the exercises, trials, and deliverances of those who are gone before, and who are at rest in eternal habitations of blessedness, and I now write with a desire that those into whose hands this may fall, may be induced, if they are strangers to God and living in forgetfulness of Him, to consider their ways, and be stirred up to seek the Lord while He may be found, and to call upon Him when the uncompromising voice of the Spirit fastens in the mind this conviction—all is not well. If this be their engagement they will not be turned empty away, for the righteous Lord loveth righteousness and none ever sought Him in vain. Should this little book fall into the hands of

those who are following after righteousness, may they be encouraged to hold on their way, and although their path may be through deep waters, and a state at seasons be experienced comparable to this, "When neither sun nor stars for many days appeared, and no small tempest lay on them, and when all hope of being saved was taken away:" when the poor mind is cast down in the remembrance of its many infirmities and short comings, and when the unwearied adversary of our peace brings into view its transgressions as a cloud, and its iniquities as a thick cloud; yet let them even in this state of darkness, "Trust in the Lord and stay upon their God." Let them hope in His delivering arm, for "He will make darkness light before them and crooked things straight."

I was born in the parish of Cubert, in Cornwall, on the 19th of 8th month, 1788. I remember when a very little child to have thought it wrong for any to be absent from attending, twice on each first day, the church (so called) for worship, looking at some, who I thought had no excuse for absence but disinclination. The spirit of the Lord began to draw my mind in love to Jesus Christ, when very young, but I did not then know what it was that melted my little heart, and brought it into tenderness and love. "When I was a child, I thought as a child." I well remember one day being made sorrowful when thinking of the unkindness of the Jews, amongst whom Jesus Christ was, "That the foxes had holes, and the birds of the air nests, but He had not where to lay His head." At the same time feeling much love and tenderness to Him, I said in my heart,

if Jesus was here now He should have my bed to sleep in, (because I thought it the best) and I would sleep in another. At this tender age, being in the garden alone and very sorrowful on account of the evil I knew there was in the world, I said, oh! naughty Adam, oh! naughty Eve, why did you do that which was forbidden, so that all the evil and all the trouble that are in the world are in consequence of your disobedience: I would not have done so if I had been in your place. Thus I reflected on Adam and Eve, and was very sad.

I would wish to be particular in writing down some remarkable occurrences of my childhood, and the gracious visitations of the Lord to me in my tender years. My heart has been bowed before the Lord and my soul poured forth in thanksgiving at the remembrance thereof, and I have said, Thou hast called me from my birth to be Thy servant. I think I was about eight years old, when attending a meeting of the Wesleyans, the sermon was on the sufferings and death of Jesus Christ; I was melted into much tenderness and weeping, and great love was begotten in my heart unto Jesus and unto God. It increased more and more, so that my affections were changed and my conduct also. My friends called me in derision the little Methodist, but I knew nothing of names. It has been remarkable to me the way in which my heavenly Father first wrought on my tender mind, that He drew me unto Himself, and from the "Lo! here is Christ; or, lo! he is there;" revealing himself in spirit, and showing me that those that worship Him, must worship Him in spirit. I knew no interruption to this love. My soul breathed unto God, so that in reference to prayer I knew neither be-

ginning nor end; neither had I stated times for devotion, nor do I remember bowing the outward knee all the time of this highly favoured season, for to breathe to God was my life and breath. So that, as I have already said, I knew nothing of beginning or ending.

I do not well remember how long I continued in this favoured state, perhaps, between two and three years. My mother would set me some little employment, and when we were alone I used to ask her to tell me all about the Prophets and Apostles, and Jesus Christ, which she readily did, for she knew the scriptures well. My little heart would breathe forth unto God and rejoice in Him, to hear of all his wonderful works to the children of men. Instead of joining other children in play, I would sit on the threshold of the door for better light; and read the bible until moonlight in summer seasons. My love increased both for the souls and bodies of people, and manifested itself in little acts of kindness, according to my age. If I heard any one swear or take the holy name of God in vain, I would go into the house sorrowful and pour forth my soul unto God, in strong mental cries and supplications, for their redemption and salvation.

Oh! the engagement of my heart in prayer, even to agony at times, on behalf of my dear mother, that she might be saved, for I knew that she was living according to the course of this world. Dear children, whose minds may be visited by your heavenly Father's love, and brought into much tenderness, labour after ability not only to pray for yourselves, but for others also, and especially for your dear parents, for your labour shall not be in vain in the Lord; of which I can

testify to my unspeakable comfort, and of which I hope hereafter to write more particularly. I remember one day an elderly woman, who was a Methodist, and of whom I was fond, asked me if I knew my sins forgiven? I answered her, I did not believe that any one on earth could know that. She said, then you are a Calvinist. I really did not know what that meant, nor did I know any thing of the "plan of salvation," as men sometimes express themselves. My little heart was melted by the love of God, drawn unto Himself and filled therewith. I hated and mourned over that which was evil, and loved and delighted in that which was good.

My first declining from this spiritual walking was caused by the unwearied adversary of all good, inducing me to look at others. I began to look at the Methodists, that they kneeled down and made prayers. I began to reason about it, that I had not done so, but as they did it, it must, I thought, assuredly be right, but I knew not how to do it, for, as I have before observed, I knew of no beginning or ending to prayer. I requested my dear mother to buy a book for me that had prayers in it, which she readily did. When I had obtained my book, I retired alone and kneeled down to pray, I read them over and felt disappointed, my mind was not comforted or refreshed, but I still continued to use my book, because I would do as others did; the practice, however, brought leanness into my soul, and that holy fervour towards God, which had prevailed, abated and declined as I continued thus to act. Throughout this highly favoured season I had kept all the exercises of my mind in my heart, and what was

known to any one was from the visible change in my outward conduct. Oh! my dear young Friends, the children of Friends, you are highly favoured, your heavenly Father mercifully instructs you, by His indwelling word and through His servants, "That He is a Spirit and those that worship Him, must worship Him in spirit and in truth." The word is nigh unto you, even in your mouth and in your heart, that word which reproves for evil, and is a swift witness against evil doings. This, in other words, is the light of Jesus Christ, who Himself declares, "I am the Light of the world." This light shines in the dark heart, and makes manifest there the works of darkness. Oh! take heed unto it and turn not from it, for wherein thou turnest from the Light, thou turnest into darkness, perplexity, and sorrow, for the blessed Redeemer has declared, "If, therefore, the Light that is in thee be darkness, how great is that darkness." Oh! may you walk in the fear of the Lord, that you may give in your account with joy and not with grief.

About this time I was put from home to school, and the family with whom I lodged lived after the customs and fashions of this world. I received neither reproof nor instruction of a religious nature. I soon drank into their spirit, and could go their lengths in folly. When about sixteen years of age I was placed as an apprentice to a dressmaker, in Truro. I was healthy and blooming, and being naturally of an affectionate disposition, and open, candid, and cheerful, I soon became the object of flattery. I was exceedingly vain from the constant besetment of flatterers, both men and women. Oh! the preserving hand of my heavenly

Father, although I saw Him not, nor acknowledged Him in my ways, He kept me from dangers seen and unseen, for many were the snares laid for my feet. And oh! may I never forget the tender mercy of the God and Father of Spirits, in the gracious provision of care takers which he raised up for me. I was placed as a boarder, in a respectable Methodist family, the master of the house being a class leader. Although, I was exceedingly vain both of my person and dress, yet did I keep much at home, alone in my lodging, writing and reading, except the needful hours of work. I have remembered with a measure of grateful feeling to the Preserver of my life, that in my most extreme vanity, for I was very proud and vain, I was preserved under a strong sense of delicacy and propriety of conduct. But it pleased my great and holy Master, to cut short my mad career. Truly I can say, the race is not to the swift, nor the battle to the strong, for oh! the simple means in the hands of Omnipotence made use of to effect this great change. I was then about eighteen years of age; the fashionable mode of females dress then, was to appear very slender, so in order to help my appearance in this way I wore no pockets, but had prepared for myself a little bag, which I fastened as it was small under my frock, in order to take my money or thimble to the work room, and stooping under the table to take up something, I drew up my frock to prevent stepping on it, in doing which my little bag appeared. A sick young woman sitting in the room, the only person then with me, said "Don't you wear pockets, Loveday." As soon as I saw the little bag and heard these words, I was filled with horror,

so powerful even as in a moment, was the conviction to my mind, of the folly, the emptiness, the madness of dress. I was covered with confusion. I, who, perhaps, half an hour before, was strengthening my vanity by the admiration of my person, felt now to despise myself. How often hast Thou stopped short my vain pursuit, Parent of Good! by Thy blessed, powerful, reproving Spirit. From that time I began to dress plainer, being reproved in my own heart, from season to season, and these reproofs were pointedly against dress, so that I could not wear any superfluity. For some years before I became a member of the Methodist society, I regularly attended their meetings, and often whilst in them has the spirit of judgment sat over my mind, reproving and condemning past transgressions, and inviting to newness of life. I have been made very sorrowful at these seasons. I did not know it was the love of my heavenly Father, revealed through Jesus Christ, in the invitation to return and live according to the language of scripture, where it saith, "Why will ye die, O house of Israel?" but too often I was like the natural man, beholding his face in the glass, "He goeth his way, and straightway forgetteth what manner of man he was."

The Methodists were kind to me, and often invited me to their more select meetings for the society; but in general I steadily put by the invitation, saying, I would not be a Methodist until I was a good one, feeling in my mind a great abhorrence of an appearance of sanctity, which I did not really possess. In the beginning of the year, 1814, there was what was called a great revival of religion in the Methodist society. Persons, in meetings for worship, being convinced of

sin, and their distress of mind becoming great, they called aloud on the Lord for mercy. Whilst in the meeting I thought it very irrational, and unbecoming a place of worship; indeed, I despised it in my heart, considering it mean and low. I have thought, perhaps, for the humiliation of my proud spirit, I was myself soon after brought into this, as I deemed, despicable way. Being at a meeting of this kind, I felt my mind much broken down under a sense of ingratitude to my Maker, from whom I had received nothing but mercy and goodness, and forbearance, even from my infancy, and in return I had forgotten and rebelled against Him. Under a sense of this I was filled with sorrow and agony of spirit, thus affected it was irresistible to me, and as the pious Psalmist has expressed it, so did I roar aloud for the disquietude of my soul. I have thought, perhaps, I never should have made a public acknowledgement of the Saviour, if I had not been humbled in some such powerful way. The Lord knows what is best, and He can suit his judgments and his mercies according to our need, for I was self-willed and proud. About the 11th of 5th month, 1814, I became a member of the Methodist society. I was not much in earnest at first, until I heard of some whose sins were forgiven, then I felt an earnestness of spirit to become acceptable to God, by forsaking that which was evil and seeking to do well, and was favoured from season to season with refreshing goodness. My employment was dressmaking, and I had several girls under my care as apprentices. In the year 1815, I felt my heavenly Master required at my hands to have the scriptures read in my family daily. I did not know at

that time, of any family having the scriptures read in this way. It brought over me a great exercise of spirit, and much seeking to the Lord for strength and direction. I greatly feared my dear mother would oppose it, as she used to say she did not like for people to make much ado about religion, I also shrunk from the girls, although they were well-behaved, yet were as thoughtless as I had been before them. But the Lord helped me and we begun our reading on the 3rd of 7th month. The girls read in turn each morning; often has my soul been refreshed as with the dew of heaven, whilst they have been thus engaged, and from the fulness of my heart have I been led to speak to them of the things that belong to their peace; often have I found the truth of that declaration, "He that watereth shall be watered also himself." I did not at this time know the blessedness of forgiving love. I could not adopt the language of David as my own, though I had been so mercifully visited. I could not say, "Blessed is the man whose transgression is forgiven, whose sin is covered, or blotted out," but my spirit was earnestly seeking after reconciliation with God the Father, through Jesus Christ, His well-beloved Son. I most sensibly felt that vain was the shadow without the substance, that nothing could satisfy my immortal soul but the knowledge of my sins forgiven, and the "Holy Spirit bearing witness with my spirit, that I was a child of God." For this did my soul labour, and with many tears and supplications I besought the Lord, that that which hindered might be removed; for I knew that the hinderance was in me, a poor, guilty, miserable, and undone creature, and not in the goodness and free mercy of God.

I continued in this way for some time, and after a while was remarkably assisted to cast myself wholly upon God, to give up my will continually, and often to cry, "O Lord! I will have no will of my own: Oh! save me from my own will." Oh! the simple, dependent state into which my soul was brought; I felt as hanging on the Omnipotent arm, and the language of my spirit was—

"Take me, body, spirit, soul,
Only Thou, possess the whole."

I continued a few days in this state, and one morning, pouring out the desires of my soul in earnest supplication, and almost at that time ready to say, "Oh! wretched creature that I am, who shall deliver me," for my soul was in deep travail to witness the blessedness described by the Psalmist, "Blessed is the man, whose transgression is forgiven, whose sin is covered." I felt in a moment, yea in the twinkling of an eye, my soul was free from the burden of sin, and lighted up as by the candle of the Lord. I was filled with light, love, peace, and joy. I looked up to heaven with humble boldness, and cried "Abba, Father, my Lord and my God," feeling that He was become my reconciled Father, through Jesus Christ, my Redeemer. I felt at that moment, if I had ceased to live, I should be received into that blissful habitation, where the inhabitants shall not say, "I am sick." "Bless the Lord, oh my soul! and all that is within me bless His holy name." Soon after this it was laid on me, as a duty, to pray with my family mornings and evenings. This was indeed a cross from which I long shrunk, and often went sorrowful for disobedience. I saw a

beauty in holiness, and my soul longed after it ; I felt at that favoured time a willingness for all the world to see every thought that passed within my heart, could it have been laid open. It was with me also to cover over as with a mantle of love the failings and imperfections of others, feeling in my own spirit a disposition to think the best of every thing, knowing my own weakness and liability to turn aside to the right hand or to the left. Being one day at a gentleman's house, there were on a visit two or three little girls, the children of a gentleman who was a Quaker. I do not remember ever seeing or hearing anything of Quakers until that time, but I felt my mind sweetly drawn to love these dear children. There was so much simplicity of manner, dress, and language with them. The lady of the house entered into conversation with me about these people—how they did not allow baptism or the Lord's supper (as she called it). As soon as she had expressed herself in this way, I felt my mind affected, and in a remarkable manner strengthened to reject baptism and the supper, as not being essential to salvation. I saw indeed they were but the shadow, not the substance. I felt also that I had neither share nor lot in these things, for my Heavenly Father had taught me that I must worship Him in spirit.

It was ten years after this before I knew much of Friends or their principles. I had very many painful, trying seasons, to pass through, but the Lord led me graciously on, whilst I committed into His care both soul and body. My mind was brought under a tender concern about making gay and fashionable dresses, as my employment was much in this way,

working for ladies. I laid it before the Lord in much prayer, pleading that He knew the situation I was in, and that He had blessed me in it, and desiring that He would mercifully direct my steps, and order my goings, well pleasing unto Him, and in mercy, let me know His holy will. I became fully satisfied it was my duty to attend diligently to my business, as well as to be fervent in spirit, believing, that my heavenly Father, had placed me in this situation, and receiving, as from His gracious hand, those things which were given me to do. Oh, how often has the Lord God Almighty, appeared for my help, and I have received the favours as from His immediate hand, with a sense of grateful feeling and adoration unto Him, who was, and is, the God of my life.

There was kept in the Wesleyan meeting house, a first day school, in which I became one of the teachers of the girls. Many sweet, and humbling, and refreshing seasons, have I been favoured with, whilst engaged in this important work of instruction. One day, when about to attend the school, I felt in a remarkable manner stripped and poor, and not to have one word on any subject of instruction, for the dear children. I retired in a humble depending spirit, imploring help of Him who is a present help in every time of need, and whilst favoured in this way to desire help, these words were handed me, in the feeling of life, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father, give the Holy Spirit to them that ask Him." I was strengthened by this living portion, and praised the God of all my mercies, who had condescended to hear my cry. I

attended the school in this poor stripped state, but words were mercifully given me, and many of the dear children's minds were much tendered. After a time, those that had the principal management of the school, wished the children to be instructed, and brought forward in singing. I at once felt this would lead off from all simplicity; their little minds were so taken up with singing, and the desire to sing well, and to be approved of in it, that they became puffed up. I had objected to this from the first, but it was thought, it would be beneficial to the school, and so it might, in a temporal way, but in any other way, I considered it a snare. I did not feel free to attend the school much after this.

Somewhat about this time, my mind being tried by a person, I felt in my heart, I freely forgave him, but one day, when I retired to bow in secret before the Lord, the circumstance just mentioned, came in a striking manner before my mind. Whilst looking at it, I began to conclude, although I feel I cannot resent the unkindness, I certainly ought to appear to do so. After a little, I bowed my knees under these feelings, but, alas! the Heavens were as brass; I had nothing to desire, nothing to say; this appearance of resentment lay before me as an impassable gulf. I wept, and began to think, I was hardly dealt with; that although in my heart I did not feel resentment, I was not allowed to hold, even the appearance of it. Whilst thus reasoning, these words came with power to my heart, if thou hast aught against thy brother, "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." I was tendered and humbled, and felt the evil, of even

the appearance of evil, and which we are admonished to abstain from. I was made sensible, that while holding the appearance, a measure of the unholy disposition necessarily accompanied it. Hatred, malice, ill will, and all unkindness, however fairly glossed over, I have ever since most sensibly felt, are incompatible with true love, and that if any measure of this, is cherished in my heart; if only an unkind thought of my brother; (it may here be asked, who is my brother? the whole human race, for God has made of one blood all the children of men;) therefore, if I hold in my heart, an unkind feeling towards any one, in vain would it be for me to attempt to worship Him, who is of purer eyes, than to behold iniquity, with the least allowance. God is love—universal love.

After being a member of the Wesleyan society a few years, some of the members, that were high in profession, and for whom I had a most affectionate regard, believing them to be pious, devoted Christians, were shown to be of a contrary character. Being myself young in the race of eternal life, I looked much to these, as advanced far in the Christian course. Some glaring inconsistencies, were made known, in these very persons, and such as had been of long standing. Great offences arose in consequence, and many tender minds were grieved. Oh! I have remembered the words of the Lord Jesus, "It must needs be that offences come, but wo! to that man by whom the offence cometh." This was the first shaking of my mind; I staggered greatly, looking so much to the creature, and felt painfully disappointed, in these, whom I had thought almost perfection. Thus I became weak

and faint in my mind, and was so much grieved, perplexed, and tried, that, forgetting my true and living Guide, I became weak and faint, and shorn of that spiritual energy in which my soul had lived. Soon after this, I was suffering from tooth ache, for which a person advised me to smoke tobacco, and I accordingly did so, with some little difficulty. Feeling relief, I repeated it several times, and found it took off my attention from a great deal of unpleasant feeling, and restless inquietude, which I felt within, from having negligently ceased to persevere in the path of Divine Life. I continued this foolish indulgence for some years, much to the hurt of my soul and body. This simple thing, as some may call it, was a curse to me, inasmuch as it was as a barrier between me and my God. It was an indulgence, a gratification of the flesh; often when I have taken the pipe to smoke, has the judgment of the Lord arisen in my soul, and I have almost trembled, and have said in my heart, I know I cannot go to heaven while I continue this practice. Then have I cried, oh, Lord, help me! but, alas, the besetment was so strong, that as often as I made the resolution, so often did I break it. So I became full of misery, wretchedness, and sorrow. The Lord is a jealous God, and will not give His glory unto another, and my heart was taken up with this idol. I omitted to say, that when I felt negligent of spiritual things, I withdrew from being a member of the Wesleyan society; always feeling an abhorrence of appearing outwardly, what I did not feel inwardly, and I knew I had backslidden in my heart, from the living God.

In this time of great misery, I went from one place

of public worship to another, sometimes to the Church, (so called) sometimes to the Methodists, then I thought the Bryanites were more devoted, and attended their meetings. Thus I went from place to place, desiring strength to overcome this which did oppress me.

About the year 1825, a young woman who lived in the neighbourhood, and who had for some time attended Friends' meetings, begun to call occasionally at our house, and would invite me to go to the Quakers' meetings. As I have said before, I knew little of Friends, and being in the miserable state I have just described, I have sometimes said to her, "If I feel free when I get into the street I will go with you, if not, I shall not go;" feeling so disquieted that I knew not where to go. Generally, when I attended their meetings, I was broken down, and made exceedingly sorrowful for my misdoing in the one particular indulgence—smoking; for when I endeavoured to pray to the Lord, this was uppermost, as a bar that kept me from repentance and peace, and thus did I go about in great misery. Oh! innumerable are the times I have resolved to cease from this sin. I have thought, I will only smoke this day, or this week; sometimes I have said only this once, and I will never smoke again, fully determining in my mind to keep to my purpose; but, alas! my purposes were as broken bows. I have wept sore, have pleaded that others smoked, who were professing people, and it was no sin to them, why might I not be indulged also? but I knew full well the giving up in this particular was required of me, or inevitable condemnation would be my portion. But how astonishing is it, notwithstanding all this, so des-

perately prone to evil is the unrenewed heart, that I did not withstand the temptation, but entered into it with more greediness of mind. But oh! the way of disobedience is a painful path, it is full of thorns and briars. Oh! my holy, heavenly Father! I would praise Thy name, that Thou preservedest to me my senses throughout this horrible season. Had it been a season of total darkness, there would have been no condemnation. But this was the condemnation, light shining in my soul, condemning the works of darkness. The Light of Truth would arise with such power in my mind, that I sunk before it as a criminal condemned at the bar. I groaned for deliverance, but could not place any dependence on my own resolutions. At length, however, blessed be the God of my life! He did in love to my soul deliver me, although as by fire. My family, before regular and kind hearted, now became troublesome and disorderly.

I have mentioned that I had felt the necessity of reading the scriptures and family prayer, in the time of humbleness of soul, and blessed be the Lord, He had often strengthened and comforted me in these engagements. And even in the season of my wretchedness, I dared not fully give them up, but they were attended to very irregularly, sometimes instead of the morning, in the middle of the day, or in the afternoon, and I was glad to have an excuse, to omit them altogether. But I was afraid of the judgments of the Lord, and many times before I engaged in this duty, I have trembled, and have felt as if the hand of the Lord was on me, and would as it were dash me to pieces, if I dared refuse. I have been led to believe

since, that there were some present, who were perhaps in some measure, preserved from going lengths in folly, which they would otherwise have run into. I was sensibly sorrowful when I bowed my knees, and in sincerity implored mercy, whenever any thing afflictive or unpleasant occurred in my family, and I always thought within myself, I have caused this by my wretched departure from the Lord. Yet when trouble or distress came on me, I looked to no other refuge, but cried unto the Lord; and blessed for ever be His holy name, I remember the seasons, and it has often caused grateful thanks to flow unto Him. When I was in trouble on particular occasions, He did graciously send relief, and helped me in the time of need. Oh! my adorable Father and my Redeemer, may I praise Thee through time and eternity, for all thy unspeakable mercies towards me; I would bow in reverence at the remembrance of them.

I was at this time engaged to be married, although frequently wishing to give it up, which I had never done, whilst I enjoyed peace of mind; but my friend could not see it right, and affection prevented his consenting to it. He would frequently say, "If you will leave me I must bear it, but I will not consent;" and I dared not without his consent, because our engagement was to stand, whilst we had the fear of God before us. I often thought in this time of alienation, I may surely give up my engagement, for I have no religion now, therefore I may be quite clear; but blessed be the Lord, His fear was not departed from me, and His hand was heavy on me, oftentimes breaking down my mind before Him, and condemning my con-

duct. Thus was I kept by the fear of God, from giving up my engagement with this young man, although I really believed we should never be married. I have since been led with wonder, to admire the leadings of Divine Providence, respecting this affair. My friend was unsettled with regard to outward circumstances, and as often as anything pleasing led us to think an opening appeared for us to be settled, we were disappointed—thus was my mind frequently harrassed and perplexed for some years. I loved him as my own soul, and suffered much trial and opposition for his sake; but “hope deferred maketh the heart sick.” I have since been thankful for this friendship, as I believe, by Divine permission, it prevented me from falling into many evils, for I would give my testimony concerning him, as believing him to be a sober, upright young man—one who feared God, and avoided evil. I have known much of him, and his conduct, private and public, manifested that he walked in the fear of the Lord—he was a faithful friend in admonishing, in reproof, in entreating, in condemning. I believe he is quite clear. My desire is, that all young men who profess godliness, may at all times act as becometh their profession, and neither in word, or action, take any liberty with those, to whom they may be more particularly attached. Oh! that all dear young people may, under these circumstances, act as in the sight of Him, to whom they must give an account, for the deeds done in the body. I feel liberty to write, that I am peaceful, in the remembrance of being preserved circumspcct in these particulars. During these years of painful exercise of mind, my bodily health suffered

much in consequence thereof, and I was frequently obliged to spend some time in the country, to recover strength. My friend had been removed for some years to a considerable distance. About the 7th month, 1825, I received a letter from him, to request my immediate consent to be married. This was but a just request, for we had been engaged, I suppose, ten years, and his living with strangers, and many other unpleasant things, seemed to urge the necessity of it. He was a local preacher in the Methodist society. I had an aged mother, who was dependant on me, and living with me, whom I sincerely loved—for this reason, I had from time to time put off being married, as I could not bear to think of leaving her altogether unprovided for. When I received the letter and read it, I was near fainting; I felt sorrow sink as a stone in my heart—this was my feeling. I had a tender regard for my friend, and the thought of being parted from him, was as taking away my natural life; and to leave my dear old mother, who was much afflicted and unprovided for, I could not do; so I was torn in my mind, and was in constant sorrow—I could not answer his letter, or make my sorrow known to any one; but the disorder of my spirits soon disordered my body, and brought on a painful affection of the knee, to which I was subject; and not thinking of the evil consequence, I sat near an open window, and the cold air drove it from my knee to my stomach. Oh! how indeed does the sorrow of the world work death. My strength began to fail me, and I became gradually very unwell.

About the latter end of the year 1825, Elizabeth Fry was in Cornwall. Friends had built a new Meet-

ing House, in Truro. She was at the opening of it for worship, at a large evening meeting. I knew very little of Friends at that time, as I had only occasionally gone to their meetings; however, the young woman, before mentioned, who had sometimes called on me, invited me to go to the evening meeting. I was very unwell, but I went. I do not now remember, that I received any instruction, from any thing that was said. I stayed until many had withdrawn, when Elizabeth Fry left her seat, and came over to me, and kindly shook hands with me, saying, "Hast thou only that shawl? thou lookest very ill, thou shalt have my cloak," which she desired a gentleman to give her, for he held it for her, and she kindly put it around me. I begged to be excused from taking it, as I thought she needed it to wrap herself in, after so much heat, in so full a house, and I had sufficient shawls; but she would not take it, saying only "Thou canst send it to-morrow." I cannot account for the feelings I had, as soon as she had placed her mantle about me. I was so powerfully bowed down with weeping, as scarcely to be able to walk through the meeting-house, and my spirit so tenderly united to her as I cannot express. I have thought, whether she had a sense given her, by her Heavenly Father, respecting me, for the Lord was in mercy about to bring me by a way I knew nothing of. It was remarkable to me, how she should be led to take notice of me, a poor stranger, who never saw her before. I was constrained to write her a note in the morning, to thank her for her kindness, and in the tender love I felt towards her, desired to be remembered by her, in her supplications to the Father of

Mercies, that I might be strengthened to be obedient to the light given me, for I had great light, but walked in positive disobedience.

When I came from the meeting, I was very sorrowful, feeling, "the way of transgressors is hard." I slept that night with the young woman I went to meeting with, as my mother was from home. In an agony of spirit, I got out of bed, weeping most plentifully, but said nothing of the cause. She thought it was the effect of illness. My adorable Father spoke comfortably, through the precious Son of His love, to my poor distressed soul in these words, "I will spare thee as a man spareth his own son, that serveth him." I was greatly comforted with this gracious promise, blessed be the name of the Lord for ever; and it was in my after sickness, and at many other times, as an anchor of hope to my soul. In a few weeks, I became very ill; medical aid was called in, but they had not the least hope of my recovery for some months. My disorder was a most painful one; I was nearly always in great pain, and frequently it would be violent, even to agony. When I was first confined to my bed, I cried in heart to the Lord; I felt my soul was under condemnation for sin; that I had lived under the inward sense of disobedience. There was no outward transgression, for which I felt condemned, but it was for departure in heart, from the living God; the things of time and sense, having had the mastery of my affections, and my indulgence in the vain gratification of smoking tobacco—which I had taken up in the time of my falling away, from the way of peace. I had not smoked for some days, after I was confined to my bed, but one

evening, the enemy of my soul, who is ever subtle, tempted me again to smoke ; as soon as I had done so, the just judgments of the Almighty, did indeed rest heavily on my trembling soul, and thus brought under greater condemnation, I did not expect to live out the night ; I frequently endeavoured to raise my head from the pillow, lest I should die away in a moment. But my adorable Father which is in heaven, did, in mercy, spare my life. I was reduced to so weak a state, as not to be able to think anything of my soul, for a season. I have admired the wisdom and the love of God towards me ; His dealings have indeed been marvellous. It was even as the giving up of my life, that I was made willing to give up my idol, smoking. Blessed be the name of the Lord for breaking any yoke of sin.

The letters of my friend, were as a weight on my mind ; I desired they might be burnt, as my life appeared to be near its end. My mind was quieted when this was done ; it, however, gave occasion to two of my sober minded friends, to upbraid me sharply. They repeatedly told me, they believed my illness was a judgment, for my not consenting to be married, to one who had waited for me so many years, and who had suffered so much in consequence. That he was a faithful servant of the Lord, and that my conduct was offensive to the Almighty, therefore He had manifested it to me in this heavy affliction. They believed, if I had consented to be married, this illness would never have been, and advised me to consent to its going forward, if I recovered, as soon as my health would allow of it. I was willing to make any atonement to the Almighty, for my disobedience, and to my dear friend

for all the sorrow I had caused him, so I freely consented to be married, as soon as my health was a little recovered, which I hoped it would be in a few weeks, and being too ill to write myself, I desired a friend to write for me, which was readily done. "But the Lord's ways are not as our ways, neither are His thoughts as our thoughts;" for instead of a few weeks, it was some months, before I could walk out—this was indeed a furnace of affliction. My disorder was such, as to require my being kept very still, and the room much shaded from light. I could scarcely bear the slow footsteps of any one in the room, and had no desire to see or speak with any on religious subjects. My heart was engaged with the Lord; I had hope, which was all I was equal to at that time. Thus day after day, week after week, and month after month, my blessed heavenly Father, weaned me from any desire after human instruction. He was about to teach me Himself: His purposes concerning me, were very different from what I had purposed. One day being very ill, I thought I would send for a Methodist class-leader, because it had been thought strange, that no one had visited me on a religious account, and if I died, it might be considered, that I died without hope. But I had hope; for God enabled me to hope in His mercy—praised be His holy name! The person came, but I was too weak to speak, or scarcely to hear: he stayed a few minutes, and withdrew again. One evening a neighbour, who was a professor, called to see me; she talked much of religion, but, strange as it may appear to some, I was not profited, but my mind was much more uneasy, than it previously had been. I was

thrown into doubts, and fears, and reasonings; but I was much in earnest, that the Lord would pardon my repeated transgressions, and blot out my sins, for without the sense of this, I could not be satisfied. Wonderful are the dealings of the Lord with His creatures!—and truly wonderful have they been unto me, and that my soul knoweth right well. One night I dreamt I went to a Friends' meeting; an elderly man Friend was speaking; I felt sweetly comforted. I awoke in a sweet, peaceful state of mind, and continued so all day. I have been led to believe, that this was a tender visitation of love to my poor, disconsolate soul at that time, according to the gracious promise, that the Lord would visit His people in dreams and visions of the night, when deep sleep was on them.

The following day I again became very unhappy, restless, and disquieted; my mind filled with fear; I wanted reconciliation to my Maker, by the forgiveness of my sins; nothing else could satisfy my soul. Feeling thus unhappy, and being very ill, a desire arose in my mind to send for A. T., a ministering Friend. I had very little personal knowledge of her, and as I had sometimes attended the meetings of Friends, I feared that she would think, I intended to be a Quaker, of which I had not the least intention, as I intended to be married to a Methodist, as soon as I recovered, if I did recover. I desired my mother to speak to a Friend she knew, to request A. T. to call on me. Not on any account for the Friend to know it was my wish, but only my mother's, for fear she should think I was intending to be a Quaker.

One morning I was alone in my room, as I frequently

desired to be, as I then felt more freedom to pour out my soul's complaints to my Maker; there came over my mind, very suddenly, such a horror of darkness and blackness, as I cannot find language to describe. The room appeared to be filled with it, as well as my body and mind. I was greatly afraid, and thought I would try to raise myself a little in bed, to see if I could discover anything but darkness; I did so, and was about to desire strength of Him who is able to deliver, when there was a voice, distinctly to my mind, speaking in these words, "Send men to Joppa, and call for one Simon, whose surname is Peter, he lodgeth with one Simon, a tanner, whose house is by the sea side, he shall tell thee what thou oughtest to do:" Acts x., 5, 6. These words were spoken by the Angel to Cornelius, who was sincere before God, and desired the salvation of his soul. I felt a degree of light to shine into my mind, and consented in heart to the command, and thought if A. T. did not come, I would send for some one else.

About eleven or twelve years before this affliction, one day, giving way to the reasoning powers of my mind, as to what religious community to be joined unto; I became enveloped in darkness inexpressible, yet was I strengthened to look, and feebly to desire of the Lord, direction whither to turn. I saw as in a vision, a cloud pass before me in the air, with a great number of female Friends; there was neither sound nor voice, but solemn sweetness. As the cloud passed before my view, light opened to my mind, and darkness fled away, and I was enabled to call upon the name of the Lord. I did not understand by this favoured vision,

that these were the people, my heavenly Father intended to bring me into fellowship and unity with ; but I have since thought it remarkable, that I was favoured with a similar dream about this time, producing the same peaceful effect on my mind, just as I stood on the verge, of being brought into the place, where the Lord has promised to teach His people Himself, for I have not received from men, either directly or indirectly, any of the principles, which I now rejoice to feel dwelling in my heart ; but the Lord has revealed them unto me Himself, even whilst confined in my bed chamber, and in the furnace of affliction. The Friend, A. T., called on me—she sat some time in silence, during which every thought appeared to be hushed, and every desire, and all activity, both of body and mind, brought into stillness, such as I had never felt before ; there was not one turning in my mind. On her second visit, I took care to tell her, I did not intend to be a Quaker, for I was not easy till I told her so. She sweetly advised me not to trouble myself about that, saying, it was no easy thing to be a Quaker. A few days after her first visit, as I was earnestly engaged in prayer to the Lord, as I almost constantly was, that He would pardon my transgressions and blot out my sins, for the sake of Jesus ; whilst thus engaged these words, in J. Wesley's hymns, came with power to my mind—

“ Who on Jesus relies, without money or price,
The pearl of forgiveness and holiness buys.”

They were accompanied with power to rely on, and believe in God ; that He would accept me, and forgive my sins, through the intercession of my Saviour.

I was enabled to rejoice in that hour—oh! I could, I did rejoice, in God my Saviour, for, “He that is mighty hath done for me great things, and Holy is His name.”

At this time, I thought it would be right to join some religious society of people, and that with the Methodists I could be more useful, and exhort and entreat others to turn to the strong hold for strength; besides, I was engaged to marry a Methodist preacher, as soon as I was a little recovered; however, I thought if the way was open for me to attend the Quakers’ meetings, I should certainly attend them. I was daily desiring submission to the Divine will, and increasingly seeking after God, who was become my comforter and my joy. Although I had dressed plainly for some years, my mind was at this time brought under some exercise, for I felt there was an unnecessary expense and superfluity, attached to many of my garments, which was not consistent, for one who was seeking after holiness of heart and life. Just at this time, an acquaintance calling to see me, said there was quite a necessity for people in large towns, who were strangers, to dress handsomely, for they were respected only according to their appearance. This was a fresh exercise for my weak body and mind. I was under a feeling sense of the sinfulness of some parts of my dress; but now there appeared a necessity for my retaining them, to have respect of men—and, perhaps, the person to whom I expected to be married in the course of a few weeks, would also desire it, as I thought to remove to Bristol to settle. After some time, I was mercifully enabled to cast this burden also, on Him who was caring for me. Whilst I am about to write what follows, I cannot help

exclaiming, How unsearchable are Thy ways, and past finding out. Oh, Lord! my strength and my Redeemer. Thou hast, indeed, brought the blind by a way they knew not.

I was still confined to my bed, and one day whilst lying calm and submissive in heart, to the will of my heavenly Father—in a moment, quite unexpectedly, as I knew not when I had read or heard them—these words, in the matrimonial service, came to my mind, “With this ring I thee wed, with my body I thee worship.” I was so struck and astonished, as I cannot find words to express. What! “With my body I thee worship;”—it was positive idolatry. I thought how could those good men, who composed this form of words, reconcile their minds to this part, when the positive command is, “Thou shalt not bow down thyself to them, nor worship them, for I the Lord thy God am a jealous God.” (*Church Catechism.*)

It appeared to me an open transgression of the righteous law of God, whom I desired, above all things, to honour, and to keep His commandments. This was a fresh trial, deep and painful. I saw I could not be married by this form, without bringing condemnation on my mind, and doing violence to that Holy Spirit, who had graciously given me light on the subject. I was in great trouble, in consequence of what was made manifest to me, at that time, when a neighbour, a Methodist class leader, called to see me, to whom I spoke of the views I had of this part of the marriage ceremony, as being, I considered, positive idolatry. He told me, I did not understand it,—it was not meant as it was written. The men who wrote it did not think

as I did—but this did not at all relieve my mind. I earnestly entreated the Most High, to enable me to submit to His holy will in all things, and that He would support me under my difficulty, and bring me through in His own due time. I felt strengthened and resigned; but as my health improved, my mind was brought under deeper exercise on the subject, for I still felt I could not be married by such a form; neither could I be so closely united to any one, whose principles were different from my own; since that I could not bow the knee to worship, when I would, or when required by man, neither could I receive the teaching of men. I was led sensibly to feel, that God would teach His people Himself—thus was I brought off from desiring human teaching; my heavenly Father hedged me in on every side, and thus feeling, I could not write to my friend. Under extreme exercise of mind, I cried unto the Lord to direct me, for He knew me altogether, that I neither desired, nor sought after the way, in which he had instructed me, but He had Himself brought me into it. I was commanded to stand still, and see the salvation of God. I was in a great strait, desiring, above all things, to do what was right; and when engaged in earnest supplications, to the God of my life, from season to season, I have been favoured with answers such as this, “The married woman careth for the things of the world—how she may please her husband; but the unmarried, how she may please the Lord, &c.” And I have since, very many times, felt these words realized, and been thankful, believing I had more time to devote to Thee, Parent of Good. Satan would oftentimes come in as a flood, and accuse me of being unfaithful,

and not keeping my word ; but my adorable Lord, for Jesus' sake, had blotted out my transgressions as a cloud, and my iniquities as a thick cloud.*

One day, when reading in the scriptures, which were become more sweet to me, the fourth chapter of John, where the account is given, of the conversation the Saviour had, with the woman of Samaria, it is said, She told her neighbours, she had seen a man, who had told her all things that ever she did. Then did they come also to hear Him, and said unto her, "Now we believe, not because of thy saying, for we have heard Him ourselves." Although I had admired the scripture language, which was spoken by the Quakers, and thought there was great simplicity in it, yet I had never felt, that any part of it belonged to me, until that moment ; neither was I then thinking anything about the language, either how it was written or spoken ; but as I was reading the words, "Now we believe, not because of *thy* saying." As soon as I had pronounced in my heart, the single word *thy*, it was as fire in my bones, or as a sharp, two edged sword. I could not proceed, I trembled, and it was made known to me, that that was the simple, the pure, the uncorrupted manner, in which God had instructed His creatures, to have communication one with another. Oh ! the purity and beauty that was opened to my mind respecting it.

The first conversation that God had with man was thus begun, "Adam, where art *thou*?" And all the communications between God and man—with all the

* There is little further mention made of this subject in her memoranda. She ever retained feelings of respect and esteem for the individual, who, in consequence of her decision, was, ere long, married to another person, to the great relief of her mind.

prophets, and the blessed Jesus, and the apostles, they were all in the same manner. That I may truly say, they were as so many voices, calling aloud to me, and saying, "This is the way, walk thou in it." But all these things I hid in my heart.

The requiring of the Lord, increased from day to day, to be obedient unto Him, and to use the scripture language—this was indeed to try as by fire. Many were the times I have sat in my work-room, the girls at work around, when the power of the Lord has arrested me as an armed man, calling aloud for obedience, and I have said in my sore trouble, "Lord, if Thou wilt strengthen me, I will be obedient to Thee, before I rise from this seat;" but alas! alas! when the girls have spoken to me, I have answered in my former manner, and again been much in sorrow. I may say, for many months, my soul was very sorrowful, even almost unto death, for had my Holy Father, required my life at my hand, I would gladly have given up this, instead of saying, thee and thou, to a single person. Often, when walking in the fields, which I was obliged to do almost daily, my health being very feeble, I have poured out my soul before God, begging for strength to take up this great cross, and often saying in my heart, "There are many good people, who do not use this language; why may I not please Thee without speaking thus?" but my reasonings were all vain, for I was made truly sensible, that "obedience is better than sacrifice, and to hearken than the fat of rams." I have said, "If Thou wilt strengthen me, I will never again rebel against Thee in this;" but the first person that has addressed me, I have fallen again into condem-

nation—like poor Sampson, shorn of his strength. Oh! wretched creature that I am, who shall deliver me from this bondage—the fear of man.

I had been instructed by the Lord, that I was not to do His work partially, neither was I to respect persons, so I could no more speak to my apprentice in this language, than I could to a lady. At last my bodily strength began again to fail, and my health sunk under such a pressure of continual condemnation. As sensibly as Paul ever felt, that a woe would be unto him, if he preached not the gospel, so sensibly did I feel, that except I gave up, to use the whole scripture language, I should be a castaway. I, trembling, gave up, and said, “My Father! my Father! if I perish on a dung-hill, I will be obedient.” The trial was long, and the fire exceedingly fierce; but my adorable Saviour, who said to His immediate followers, “Take no thought before hand what ye shall answer, for it shall be given you in that same hour,”—was near to help in every time of need.

Those who employed me in my business, were generally the great and rich of this world—in consequence of which, my cross was much greater. When attending some ladies, I have been arrested by Divine power, so that I have felt constrained to tell them, what was required of me. On these occasions, some have said, I was a very good creature, quite good enough, there was no reason whatever for me to change; but they believed what I did, was from principle. Others said, I was beside myself, it was all nonsense—others were dreadfully enraged, saying it was too much equality, it was not shewing proper respect to my superiors.

The Lord, in mercy, gave me power to declare His truth, and the opposing spirit was bound down at those times. One day, a lady, a well-wisher of mine, said, "My dear Loveday, I would advise you to take care what you are about, for I heard some ladies say, 'they should not employ you again.'" I felt this as a dart to my heart; but was strengthened to answer with these words, "He who feeds the ravens, when they cry unto Him, has taught me to look to Him for my daily bread." My soul was strengthened, for power was given from on high, yet I oftentimes shunned the cross. Very many times, I have not spoken half what I wanted to speak, because the cross was so great. I believe had I been more faithful to the instructions of my All-wise Teacher, this fiery trial would not have lasted so long. I was led daily to see the pride of the human heart, in its unrenewed state, looking for the honour that cometh from man; but these things drove me more and more to the fountain head of all happiness, for from Him cometh my help.

The command of God to Abraham was, "Walk before me and be thou perfect." And it is said, "Enoch walked with God." Jesus also said to his followers, "Be ye perfect, as your Father which is in heaven is perfect." I saw this desirable state was held out to me, if I was faithful and diligent to press after it. That I should love the Lord my God, with every power of my body and mind. That in every thought, word, and action, I should have a single eye to the glory of my God; and all should be brought into the obedience of Christ. My soul desired this experience, oftentimes more earnestly, than the watchman, the dawning of the

morning, or the chased hart the cooling streams. I believe it was about the fourth month, 1826, one evening, being much broken in spirit, the subject of the scripture language bowing me down, there was, as a Divine light, given me to see, I was to join myself to the Quakers; I felt my spirit sweetly united to them—this was the first time I felt a desire to join them. I began to reason, “If I joined them, I *must* use their language,—so it would be shunning the cross, I was commanded to bear.” Thus reasoning, all desire for it was removed. About the end of the year, when I had to write out my bills, a great exercise came over my mind, in reference to the names of the months. I sat down, but did not feel easy to call them as I had formerly done; I, therefore, desired in my heart, to be shewn what I ought to do, when it was clearly spoken inwardly to me, in these words, “In the *second month*, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”—Gen. vii. 11. I hesitated no longer, but wrote according to the direction I had been graciously favoured with.

One of the King’s brothers dying about the first month, 1827, there was, what was called, a general mourning. Now, although many had turned away from me, and not employed me, yet I did not think that nearly all my friends, those especially, who had professed the greatest kindness, and for whom I had worked for very many years, would have employed other dress-makers, not once coming near me; and I, being of a warm heart, loved them much. This, then, was the proof; this, the trial. My mother, whom I

supported by my labour, for she was old and very infirm, and my apprentices, also, were very much surprised, that we had not the work to do, for those who had always employed us—for this happening soon after I was strengthened to use the scripture language, neither my mother nor my girls had known anything of these ladies not intending to employ me, for this I dared not mention to any one. My dear mother not seeing, as I saw—if she had thought my going amongst Friends would lessen my temporal interests—would, I believe, have done all in her power to prevent my doing so, and would have made my way very rough; whereas she was now fond of Friends and liked my going with them.

Work, however, was not wanting; the Lord being merciful to me, had supplied my lack, by inclining strangers to come to me. But at this time, it was declared, that those had left me, who had not sent their black to me to make. My family could not tell the reason, and I dared not open my mouth about it, neither was there any one to whom I could make known my troubles; being inwardly instructed to dwell much alone—therefore I hid it all within my heart. For two days, I was as if the powers of darkness were upon me, as if not only all the world had forsaken me, but also the Lord Himself. I had no comfort, no hope, no light. The second day I was in this state, there was a monthly meeting of Friends held in Truro. I was as miserable as I well could be, but could not feel easy to stay away from meeting. I went, but this only made me more wretched—all was darkness, yea gross darkness with me. I saw every

body happy but myself, and thought I was the only unhappy being alive. The following day the quarterly meeting was held in the same place; I thought I might as well stay at home, as it only increased my wretchedness to go, but not feeling easy to do so I went, and soon after I entered the house, my spirit was covered with deep solemnity. The Lord helped me to wait before Him, and praised be His holy name, He refreshed my soul, and enabled me to rejoice before Him, in solemn silent adoration; and this language saluted my spiritual ear, "Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee." My soul rejoiced in God my Saviour, who had been thus gracious unto me.

About this time, as my business was lessened, I thought of making some arrangements in my family; either to look for a situation for myself in a Friend's family, and place my mother in lodgings, giving her the interest of my money to support her, or to go with her to the place where I was born, to live. I laid this before my heavenly Father, beseeching His direction. He hath, blessed be His holy name for ever! been a Friend near at hand to direct and to deliver, yea, and to comfort and support. While waiting before Him for direction respecting my removing, these words came with power to my mind, "I have much work for thee to do in this place." I received it as from my God, and was satisfied I was not to go for the present.

I was naturally fond of music and singing, and almost every day my girls in the work room, used to sing some of J. Wesley's hymns. I delighted in it, and though I could not bear to sing from weakness, yet I

used to join with my heart and my understanding; often saying, how is it possible that Friends do not like singing. Although I love them sincerely, I cannot approve them in this.

As often as the thought of becoming a member, returned to my mind, I put it from me, by saying, "When it is Thy will, Holy Father, bring it to pass, I desire to do nothing of myself in this matter." About this time, the ever blessed God, in His unutterable wisdom, stripped me of all comfort—I could not feel access to His holy spirit. I was brought into great barrenness of soul, and went on for sometime heavily; but one day, in my trouble, I endeavoured to wait upon God, and to pour out my complaint before Him, desiring that He would shew me, in mercy, the cause which kept me from His presence. While thus waiting, it was made plain to me, that the time was arrived, in which it was pleasing to my heavenly Father, that I should offer myself to be united to the people called Quakers.

I was simple as a little child before the Lord, and my soul was satisfied with sweet peace and liberty in prayer concerning it. It was made clear to me that I was to speak to a Friend, that was an elder of the meeting. I thought right to lay before Friends, for their consideration, the delight I felt in singing, which I knew was quite contrary to their views; but believed what I then did was pleasing in His sight, who had so far helped me. About the third month, I met an elderly Friend of another meeting, by appointment; her views were contrary to mine, for she could not receive either singing or forms of prayer. As soon as

she spoke of it, my spirit rejected her views, as I thought those who could not walk alone, should have crutches; but before I left the room my mind was humbled, and I felt unity with her; but desired nothing should be done respecting my becoming a member, for I must first find my own way. I have not sung many verses since that time. I sometimes took the hymn book, and thought I would find a hymn for the girls to sing, but have been obliged to shut the book again; and, at last, felt liberty to tell the girls what my views of singing then were. A few weeks before this, I delighted much in it; but being one day down stairs, I heard my girls laughing, and sensibly felt I would rather, at that time, hear them laughing, than singing a hymn, for in this they acted in their own character, but in singing hymns they would be mocking, (though unconsciously) the most high God. In the spring of this year, I attended a quarterly meeting, at Falmouth; whilst I sat in the meeting, my mind was clothed with sweet solemnity, and I did truly sit as in heavenly places in Christ Jesus. Not being a member, when the meeting for worship was over, I, with some others, was obliged to withdraw. I never felt so grieved to leave a place of worship as at that time; I felt so sweetly united to the people, and had enjoyed such sweet peace whilst there, that I wept to leave the house, however, my mind was preserved in peace. The Lord led me on, and from season to season, in tender mercy, refreshed my soul.

I felt so completely drawn off from all outward ordinances, all preaching, and teaching, and singing, yea, all the studying, contriving, and planning of man,

in the will of the creature, that it appeared more empty and unsatisfactory than the bubbles on the water. I think it was about the ninth month, in this year, there was a quarterly meeting at Austell; I felt my mind much drawn to attend it, though some difficulties appeared in the way. I was favoured to feel peaceful in entering on this journey. On my arrival at Austell, I felt a stranger in a strange place, and had to go in search of lodgings for the night. I went from house to house, but could not obtain any, so I became very sorrowful, even to weeping, and thought the will of the Lord was, that I should not stay, and that I would seek for a conveyance to return immediately, without stopping to refresh myself—after this however, I met with a lodging. The following day, when I went into meeting, my unfaithfulness was brought before me, that I had not been quite so watchful as I ought. Many moments I might have improved, which I had not—I was greatly humbled under this conviction; my heart was tendered and broken, and my eyes overflowed with tears; but the Sun of righteousness did, indeed, arise, with healing in His wings,—sorrow fled away before His glorious appearance, and light unspeakable broke in upon my soul. In this light I felt sweet unity with my dear Friends, and my language was, “This people shall be my people, and their God my God.”

About this time, the subject of membership again occupied my mind. I believe I had not one desire, either to be accepted or rejected—I felt my soul sweetly submissive. Oh! how has my heavenly Father, through the intercession of my precious Saviour, brought me to Himself, in a way very humiliating to

the natural mind.* In the eleventh month, I went to a monthly meeting at Redruth,—the language of my soul was, "Search me as with lighted candles, and whatever Thou findest in me that is not of Thy own nature, oh! Lord, take it away."

The Lord did indeed answer me in a way I thought not of; that day was as a day of fire, and the bringing forth of stubble for consumption. Pride, which lay in secret, sprang up. The darts were fiery, and resistance painful; this was, indeed, a day of great humiliation, and I have been thankful for it. I began from that time to be very much afflicted, and was for some weeks confined, more or less, to my house. When first confined, I often felt very desirous of seeing some Friends, particularly the Friend who had visited me in my last illness, and to whom I had sometimes written. Day after day, and week after week, I expected her to call, but she did not; then did temptation assail with unkind thoughts respecting Friends—that they were respecters of persons, and because I was not rich, they did not care about me; their former appearance of kindness was all hypocrisy—I was a foolish creature to love those who despised me in heart. When I hearkened to these insinuations, I was in great bitterness of soul; I have wept until, after some hours, I have fallen asleep; I could not pray; many were the conflicts, but my blessed Jesus, who is the only way to the Father, brought me through, and my soul was enabled humbly to say, "Thy will be done." I was

* No further remark is left on the subject of her being received into membership with the society of Friends, which appears to have taken place about this time.

mercifully brought off from all creatures and things—that I no more desired to see a Friend, or any one else, than if I had been alone in the world; and I could say, “Thou, oh Lord! art all that I desire, either in heaven above, or on earth beneath.” I mention this, not from any disrespect to Friends, for they are a people to whom I feel united in tender love; but my adorable God knew me altogether, and that there was a danger of my leaning too much to the creature, therefore, He withheld them from coming, that my will should be brought into subjection, and that I should come immediately to Himself, who is the only source of true peace. This, He, the great, the glorious Jehovah, hath given me to know, by the teaching of His holy spirit. “Bless the Lord, oh, my soul! and all that is within me, bless His holy name.”

Before this affliction, many had been the enlargements of my soul respecting future usefulness, in a manner that can only be comprehended by those who have received the like precious manifestations. In my affliction, I felt somewhat as Hezekiah expressed it, “A cutting off in the midst of my days.” I looked towards the openings which had been graciously revealed to me, and in effect, said, “What is to become of these, my holy Father?” There was opened to my view, a large field of action, and men moving in all directions—very many, all of grave countenances, and plain and mean appearance as to human grandeur. Light shone into my soul immediately, and I looked on them, and said, “Lord, Thou canst send by whom Thou wilt send.” I saw the Lord could call and qualify whom He would, to publish the glad tidings of

peace to fallen man. I saw no further need of me, and it was all taken from me—and I could adopt the language, “My Father! Thy will be done.” My soul was longing for full redemption, and I received this precious consolation, “Light is sown for the righteous, and gladness for the upright in heart.” I saw such full and free redemption, that my blessed Saviour had purchased for me—redemption from every sin—from every vain imagination; yea, that my every thought, word, and action, should be brought into the obedience of Christ; and, glory to His holy name, He is become my joy, my righteousness; I am nothing, He is all in all.

I am now within a few months of the thirty-ninth year of my age. The Lord laid it on my mind to commit to writing His mysterious ways and dealings with me, both as to body and soul; also, to preserve some copies of letters, which He influenced me to write. Having been often refreshed in my own soul, by reading the memoirs and letters of those who walked in holy obedience to the requirements of the Lord, and who being dead, yet speak, I gave up with cheerfulness to write, with a desire that the humble may see of the Lord’s dealings with me, and be glad; and that when I shall have done with mutability, those that are travelling, with their faces Zion-ward, may be encouraged to go forward; and those that are strangers, yea, enemies to God, by sin and wicked works, may be gathered into the fold of Christ—when there shall be “one fold, and one shepherd,” that God may be all in all. Amen, and Amen.

Somewhat about this time, my mind was brought at seasons, under a degree of sorrow, respecting my business; for although many that were gay had turned their backs on me, yet some still employed me, and when they have been giving orders about their dresses, to make them very smart and fashionable, their words have been as darts to my heart—I shrunk, but had not resolution to refuse; under these painful feelings, I have cried unto the Lord, that if it was wrong for me to make them, as the hearts of all men are in His hands, He would induce those that gave the orders to withhold such work from me; and so it has proved. But my girls, although they were very well behaved, and I had much respect for them, were fond of making gay things, and not having much to do in that way, I perceived they were dissatisfied. I was much dejected, and knew not what to do; I would gladly have turned to some other employment, but no way opened for me. My state was truly painful, and had it not been for the compassionate love of my heavenly Father, in refreshing me, as with a brook by the way, I should certainly have fainted.

The meeting was held on the 5th day, and I nearly always went if it was by any means possible, as I not only felt it a duty, but a privilege, and often when walking there, the language of my heart has been, “It is Thy holy fear; a fear lest I should grieve Thy holy spirit, oh! my God, as well as thy tender love, that constrains me to go.” For many things appeared necessary to keep me at home, if I consented to it. I was much comforted whilst in the meeting one 5th day, but as soon as I entered my work room, I saw a

whispering among the girls. They were talking of some gay dresses being made for a lady for whom we used to work ; I felt as if they were ready to rise up against me, and upbraid me, as the cause of their not having them to make. I was cast down. In about an hour after my return from meeting, some ladies came to speak to me about some very gay dresses. My mind was brought under great exercise, but I made them and many others for some time, without feeling condemnation on account of their gayness. But my soul was not so much alive to God as formerly, and after a time I began again to feel reproofs for so doing, and was at last brought into a most barren state, as a wilderness without water. For some weeks, it may be months, language cannot make known the deep exercise of my soul. The plan I was to pursue was pointed out to me—which was for my mother to live with my brother, who was a widower, and for myself to make only plain things ; but I thought I never could give up to this requiring. My dear mother about eighty years of age, and nearly a cripple. I was obliged to dress her wounds daily, and in consequence of her infirmity she was very expensive. I had several girls with me, for whom I had sincere affection, and who I am persuaded had great respect for me ; and a niece also lived with me, a very promising girl, who was my kind assistant. My house had been newly fitted up, and I seemed to have everything that could be desired—a very good business, in which I much delighted, with money for my every want and to give away. At last I so much concluded not to give up, that I deliberately consented to suffer condemnation rather than be

obedient to this divine requisition. But boundless and unequalled love did not accept my offer, but still strove with me in tenderness and mercy. Often times while sitting in my chair, cutting out trimmings for dresses, I have wept bitterly and been in great sorrow; this portion of scripture, with many others, would come powerfully to my mind, "Be not partaker of other men's sins:" "Be ye separate and touch not the unclean thing." I felt I was a partaker of other men's sins, that I strengthened the vanity that I hated, and fed the pride of the human heart, which was altogether the devil's work. It has been clearly manifested to me, that I ought to return many dresses that I received, unmade, with a note to explain the reason for so doing, but I shrunk from the cross, and became daily more miserable, until at last my life became such a burden, that I concluded to make some change. When I felt free to open my mind to my mother, respecting my intention of giving up my business, she did not at first appear to oppose my so doing. I stated my reasons for it, and thought her not opposing it was favorable. We talked together for some time, and I proposed to her the plan which was first opened to my mind. She was preserved in a willing mind for some time. I spoke with the ladies that employed me, and told them something of what I felt, and when I returned to my house, sweet peace flowed into my heart as a gentle shower on the tender grass, that it did indeed sweeten the bitterness of the cross, I had that day been taking up. How often have I thought of poor Jonah, who fled from the command of the great Jehovah, and went quite another way. Thus when I endeavoured

to turn the command aside, this language was brought with great power to my mind, "The law and the prophets were until John." Thus my mind was brought to understand the former dispensation was passed away, and I was brought into one more pure, if I would be faithful therein. But, alas, after all I had suffered on account of my business, and all the light that had shone into my mind respecting it, I yielded to the temptations presented, and again entered into it with more worldly clearness, and taste for it than before; the great burden I had laboured under for some months being turned aside. This was the beginning of the year 1828.

I got into a great deal of activity of spirit, and was truly desirous of purity and holiness of heart, and at those seasons believed that if I had given up my business, I should have been spared many temptations to which I was now exposed, although the feeling of its sinfulness was hidden from my eyes. About the middle of the year I began to grow unwell with a complaint of the heart; this increased upon me, and the exercise of mind, on account of my business, returned. I was again brought into sore trouble, until I was made willing to give the gay part of it up, and, accordingly, made the needful arrangements for so doing, in which I had peace—but known only to my heavenly Father, is what I passed through, before I gave up to this requiring.

I became dangerously ill, and was confined for some time. Towards the end of my confinement, I often longed to go to meeting, but my indisposition, and the coldness of the weather, prevented. One day I was

better, and thought I could go, but was filled with reasonings. To what profit would it be? I queried with myself; but dared not stay at home. On my way, these words of J. Wesley's revived strongly in my mind, "Lay thy reasonings at His feet;" my soul replied, I will, and I was watered as with the dew of heaven. While in meeting, my suffering was great; but when in extreme pain, my soul cleaves to God, my precious Saviour, and my language is, "My Father, this is Thy sweet rod correcting me, to bring me to Thyself." And some times in the night I awake with a sense of such sweet nearness to my blessed Jesus, and heaven, and heavenly things, as words fail to express.

I have been brought sensibly to feel, and measurably to be thankful for, the present favour of heavenly care over me. My dear mother, although very infirm, and eighty years old, takes off from me the care of house-keeping, and I have lessened my business, and am freeing from cumber, and truly feeling, that a little, with the Divine blessing, is enough—witness the widow's oil, and the widow's meal. I have been graciously favoured to see, and to feel, that those that are born after the spirit, and are taking up the daily cross of self-denial in meats and drinks, and are temperate in all things, want but very little—a little plain fare suits the Christian best. One night awaking, as I generally desired to do, that I might worship my heavenly Father in spirit and in truth, even in the night season, I remembered the precious promise, "God will avenge His own elect, which cry day and night unto Him." Avenge them of their spiritual

enemies, and examining the day and night that were passed, and feeling the sluggishness of nature, and my half-heartedness in watching unto prayer, and being made sorrowful before my Maker, desiring pardon for my unfaithfulness, and strength to serve Him acceptably in all diligence, watchfulness, and obedience, in future, these words were powerfully inspoken in my heart, "Having nothing to pay, He frankly forgave him all." Oh! how I felt myself the insolvent debtor, in such a sense as language cannot describe; my blessed High Priest, Jesus Christ the righteous, had paid the price of my full redemption. I would, at this time, bow in reverence before Thee, and hail the language as my own, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour." He that is mighty hath visited me, and holy is His name. My heavenly Father has blessed me with a hungering and thirsting after righteousness—intensely so, latterly; and the scriptures are become more precious and delightful than ever; the reading of them is as drinking of the brook by the way. In general, I read, or hear them read, four times a day; they were sweet unto me in my childhood; I greatly delighted to read and meditate on them, and my little soul was perfectly happy, filled with the sweet love of Jesus.

One day, while sitting in the meeting, offering up my body, soul, and spirit, in sacrifice to God my Saviour, to be strengthened to do His holy will below, as angels do in heaven, suddenly was darted into my mind, by the enemy of my peace, such a sense of sorrow, as if all the trouble in the world was coming on me at once, because I had given up my will to God.

Come what would, I must be content to bear all the troubles which then appeared to be great indeed; I was constrained to weep and to pray for help, when these words came with great power and sweetness to my mind—

“Peace, doubting heart, my God’s I am,
Who formed me man, forbids my fears.”—*Wesley*.

My soul blessed and magnified the name of the Lord my Redeemer, who has ever been unto me a present help in every time of need, when I have looked unto Him.

One night, lying awake, and offering up to God my Saviour, every faculty of soul and body, which the Lord strengthened me to do at seasons. Sinking into solemn awe, these words were spoken in my soul, “Go, teach all nations,” with such power, light, and love; and the message, that it was to me. I could only breathe in spirit to my Lord; great peace covered my mind, and great enlargement of soul, in attending the meetings of Friends, from the time of my first doing so. My soul was frequently blessed with Divine visitations, and I was led to feel, from time to time, that I should be called to bear testimony to the power of my adorable Saviour, to save to the uttermost all that come unto Him. The first day after I had received the heavenly visitation, with the words, “Go, teach all nations,” I awoke in sweet peace, when the account of Jonah the prophet, came before me—his message from the Lord; his fleeing from the presence of the Almighty; the deliverance wrought out for him by an almighty, all merciful Lord; and his trials afterwards, even such as to make him wish to die—how did my soul enter into

sympathy with him, and I praised the God of all my mercies. Oh! what shrinking did I feel that day, fearing what my heavenly Father would require at my hand. The very sound of the footsteps of the gathering of the people, as I sat in meeting, would, as it were, crush me in the dust, and the language of my soul was, "Oh! hide me, shelter me, my blessed Saviour in the hollow of thy hand," when in answer, was brought to my mind, the house built upon a rock, when the floods descended, the storms beat, but it firmly stood, being founded on the immoveable rock. Thus must I stand for Him, who had given up, even to death, for me. I was strengthened to give up my will unto my Lord, and the language of my heart, at the end of that day, was, "Thou hast brought me to Thy banquetting house, and Thy banner over me is love." My soul ardently breathed for the fulness of the love of God in Christ Jesus my Lord. I have been given to feel the meaning of these words, "He that hateth not his own life also, cannot be my disciple." I have felt that I hate my own life after the flesh, and groan for deliverance from all *self*. I have felt the blessing of contentment, although I have a poor afflicted body, and plain, mean fare. I have felt such sweet peace, that I desired not riches; for I felt insufficient to improve the present talent without great striving to watch and pray. My blessed Jesus enables me to cast all my care on Him; every want and concern, both temporal and spiritual; teaching me also, that my life is more than meat, and my body than raiment; therefore, He who clothes the lilies of the field would clothe me, and my peace is in cleaving unto Him.

How thankful have I felt to my heavenly Father for His tender care over me; that I am favoured to be able to read and write; and I have praised Him also, for the labours of J. and C. Wesley, in the composition of their sweet hymns—they have often been as portions of meat in due season to my soul. Oh! how I long for a clean heart, and to have a right spirit renewed within me, and the language of my soul is, “Purge me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow.” Feeling at times the remains of the carnal nature springing up—self-complacency, pride, impatience, want of proper feeling, lethargy of spirit, as it respects striving and watching. Oh! how I abhor myself and long to be delivered from all impurity—from this selfish nature. I have been graciously led to contemplate the hope of Israel, and the high prize all have had in view, who waited upon God, even from Adam; the promise also made to him, “The seed of the woman shall bruise the serpent’s head.” Adam believed the Lord, hope sprung up in his soul, he looked forward for a deliverer—this prize in view stimulated him to press forward, and to run with patience the race set before him. Noah also was found obedient, he believed the Lord and prepared for himself an ark, to the saving of himself and his family; he looked forward in hope, had still the deliverance in view; he trusted in God and was saved. Thus all the holy men and women of old—Abraham, Isaiah, David, all had the prize in view, the Redeemer of Israel. And when the fulness of time was come, and the blessed Jesus was made flesh and dwelt amongst men, then did He declare, that “Abraham desired to see His day, and he

saw it and was glad." The Redeemer, for the comfort of His poor followers, told them that He would go to prepare a place for them, that where He was, there His followers should be also. Thus all that love the Lord Jesus Christ, have still the glorious prize in view. The scriptures were largely opened to my mind on these subjects, in a way I cannot express.

About this time I felt drawn to call my dear mother and the servant girl, as well as my apprentices, to hear the scriptures read, and often while reading them to my family, their awful solemn fulness has rested on my mind, when I have paused to breathe to my Father; and great has been the earnestness of my soul to be perfected in love—sweet, precious, divine love! When I feel the weight of any difficulty or trouble, my adorable Father enables me to call upon Him; I fly unto Him for protection, feeling I cannot think, speak, or act aright, without His divine wisdom to direct me in all my ways. The Lord has given me such a sense of the new wine being put into new bottles, that my longing desire is, that all old things may pass away, and all things become new. I thank my God through Christ, for the sweet peace I feel, and for the unity with all that love and fear Him—with the holy church triumphant above, and with the church militant below. Earnest is my cry, that my heavenly Father, would pour out of His spirit upon all flesh, and that all the ends of the earth, may see the salvation of God. A few times lately, I have felt a degree of mortification, which I know arises from pride; oh! the secret lurking places within, when shall the strong man be fully cast out, and all his goods entirely destroyed.

Last first day week, as I sat in meeting, divinely refreshed, these words came powerfully into my heart, "The voice said cry, and he said what shall I cry; all flesh is grass, and all the goodliness thereof as the flower of the field." These words were living to my soul, I was bowed in awe before the Almighty, and was nearly overpowered with tears. The meeting breaking up was a relief to me. About this time a dear friend, to whom I was most tenderly united, left us on a religious visit to Friends, in the neighbourhood of London. Alas! what a poor weak creature I am; I believe her leaving us, is a favour manifested towards me, by Him who is a jealous God, and will not have a rival, for I have felt since she has been gone, as if there was a staff taken away, on which I had been too much disposed to lean.

One day having my mind tenderly engaged for mankind generally, that they might be saved, I felt this to arise in my mind: oh, Lord, Thou hast promised, "Whatsoever ye ask believing, ye shall receive." Cannot I then ask of Thee, for the salvation of the whole world, cannot all be saved? It was very sweetly brought to my remembrance, "If they repent." The effect of Jonah's preaching to the repenting Ninevites, was clearly brought to my mind; also, that merciful and gracious declaration of the Almighty, concerning one that had been a wicked and rebellious king, "See how Ahab humbleth himself;" therefore, the Lord would not bring the evil which He had purposed concerning them. "Oh! that men were wise, that they understood this, that they would consider their latter end." The feelings I have had from season to season,

while sitting in meeting, and indeed before I go there, are inexpressible. The power of life arises so in my mind, that I shrink from fear of what my heavenly Father may require at my hand, and the language of my soul is: oh! Lord, I am not pure, those that bear the vessels of the Lord should be pure. Oh! wash me thoroughly and I shall be clean. If it is a sweet unity of spirit with those who are called to minister for their Lord and Master, according to the command given in scripture, "Bear ye one another's burdens," it is a blessed unity, and to bear each other's burdens, is a blessed work. Weeping appears to be my allotment, not only in meetings, but at my work, by night and by day, when alone and in company; sometimes sorrow melts my heart, sometimes joy, for myself and others. For myself, sorrow for the sluggishness there is in me, the backwardness in not being more alive to my best interests, in not taking up the cross, denying self in every thing. Oh! my blessed Jesus, when shall I bear this cross after thee, daily, hourly, every moment, having every thought brought into the obedience of Christ. I desire not riches, honour, no, nor life itself, but to be filled with heavenly love.

At seasons, a longing desire arises to be dissolved, and to be with Christ, which is far better, for then should I never for one moment cease to love, adore, and magnify my dear redeeming Lord. Yet the desire is attended with a willingness to remain, until I have done all the will of my heavenly Father, which he has appointed for me to do. Oh! how I long, that all who name the name of Jesus, may depart from iniquity, and that all who have tasted of the powers of the world to

come, may not settle down in a form of Godliness—But oh Lord! most holy, and most righteous, grant that all such as have tasted Thy sweet love, may press after holiness of heart, without which no one can see Thee to their joy. Oh! the sweet peace that attends the mind, when there is liberty granted to speak a few words in Thy name and power—to invite sinners to love Thee.

I felt for some weeks sorrow in heart, because I did not feel energy of soul, to watch always. I hated half-heartedness. I knew my heavenly Father had called me to holiness of heart, and short of this I could not be happy, and the language of my soul was “Then shall I be satisfied, when I awake up after Thy likeness.”

The Spring Quarterly Meeting was held at Falmouth about this time: although I had felt very unwell for three weeks before, yet my spirit was pressed to go; I felt greatly discouraged after my arrival there; by reason of great bodily affliction; from time to time, I had been much shut up, and knew not enough of Friends there, to take the liberty to call at their houses, so I put up at an inn, and whilst feeling exceedingly low and ill from my journey, I felt in my heart, what is my object and aim in coming here—Is it not for thy glory oh Lord? In tender love my heavenly Father took care for me, and made the way open and easy before me. I lodged at the house of my dear friend E. F. and a sweet refreshing evening, night, and morning, I spent there, for which my soul was truly thankful, and praised the God of my many mercies. I felt extremely weak and poorly when I went to the meeting, but as my soul gathered spiritual strength, so my body gathered natural strength, and after sitting in the meet-

ing between four and five hours, I was stronger at the end than at the beginning ; Oh ! what a precious time of overshadowing heavenly goodness was it to my poor soul, surely it was sitting with Jesus in heavenly places. Light, life, and peace, did indeed surround us ; I felt it was a time of drawing water, living water, from the fountain head, and I felt sweetly, while in the meeting the force of these words—

“ Then if our fellowship below,
In Jesus is so sweet,
What heights of rapture shall we know,
When round the throne we meet ! ”

There were some dear friends with us at this time (4th. Month, 1831.) who were travelling in the work of the ministry ; Daniel Wheeler, from Russia, and Samuel and Maria Fox, from Wellington ; with these and some other of my dear Friends, whom I felt to be some of the excellent of the earth, did my soul most tenderly unite in the sweet love of Jesus. After my return home, I became very unwell, with a return of all my former pains, which were extreme while they lasted ; frequently when lying down in my work room, for I was not able to sit up, I have felt thankful in the belief, that my heavenly Father dealt with me in wisdom and in love, that I might not be taken up unlawfully with lawful things. From the time I first met with Friends, I always attended meetings, both on week day and first days, for at my most cold and indifferent times, I dared not neglect to meet with those who assembled for worship.

From my first illness in 1825, to the present time 1831, I have scarcely had freedom from pain and weakness, many hours at a time. I was advised b

the doctor, to take a little spirit with hot water, when in extreme pain. I was perfectly free to ask for it wherever I might be—when at Falmouth, as before mentioned, I desired a little brandy and water under these circumstances—some time after a Friend expressed to me the desire that I would state when I asked for it, that I took it medicinally, lest it might be remarked by others. After the Friend thus spoke to me, what a season of temptation did I pass through; I was tempted to think every thing that was unkind of Friends; yet afterwards was I made sensible, that this message was from the Lord, believing from the feelings I have had, since those days of fierce temptation, that there was a snare laid by Satan into which I was in danger of falling. Since that time I have felt a rejection of spirituous liquors, and a dread and fear of them. One day while sitting in my room a poor man passed singing and playing on a violin, a very melancholy tune; my spirits sunk before it, and I was brought into much weeping. Whilst thus affected the query arose in my mind, does this bring my soul nearer to God? Does this quicken and animate my soul to cleave more closely unto Him? I felt it did not, and saw at that time distinctly, that which was natural and that which was spiritual. The natural part in me would have wept on in much sorrow, and would have cried, Lord! Lord! without the heart being profitably affected.

We were favoured about this time with the company of Christopher Healy, from America, on a religious visit to Friends and others, in England. There was a sense of the Divine overshadowing in a peculiar degree in the meeting. Many were then refreshed, the lan-

guage of my soul was—"This is none other but the house of God, and this is the gate of heaven." How was my spirit united to this dear brother in his labours, in the love of the gospel. My mind has been so quickened with portions of the scripture, while sitting in meetings, that I have greatly trembled for fear of what the Lord was requiring of me, I have cried in my heart, I am impure, they that bear the vessels of the Lord should be holy; I am a creature of unclean lips, and I dwell in the midst of a people of unclean lips. Then were opened to my mind answers to these reasonings, such as — who has made man's mouth? have not I the Lord? and, who is able to make and keep clean? Is it not I, the great I Am? One first day I went to meeting in great abasement, and my soul seeking unto God; near the end of the meeting, the words of Habakkuk opened livingly in my soul, "When I heard I trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." Truly the passage was verified in me, both in and out of meetings, my heart was full, and my eyes overflowed, and rottenness did indeed enter into my bones, "that I might rest in the day of trouble." Although the purpose of my heart is to love God, and to glorify Him above all things, yet how different do I act in the time of strong temptation; for two or three days past I have been greatly tempted: I cannot yet rejoice when I "fall into divers temptations"—not whilst I am passing through them. I often think of the faith of dear John Fletcher, in these trying hours, when he says, "I was obliged to fight and fly and run to Jesus."

I do endeavour thus to do, but how feeble are my efforts; if thy mercy alone, oh Lord! did not bring me through, I should sink in the trying hour, but glory to Thy adorable name, Thou didst again bring me into Thy habitation of rest and quietness.

In the ninth month, 1831, I went to the quarterly meeting held at Austell. After I went to the meeting my mind was brought into a sweet state; I offered myself unreservedly to God, as clay in the hands of the potter. Soon after sitting down, these words were livingly opened to my mind, "Woe unto those that cover with a covering, but not of my spirit, saith the Lord." It was clear to me, that it was to those that were covering themselves with a profession, without the spirit of the Lord. I was brought into an agony of spirit, I trembled and my strength was so taken from me, that at the end of the meeting, I could scarcely stand. Great was the sympathy, and many and large the testimonies of encouragement given forth, yet I did not stand up, and the distress of my soul was such, that in anguish, I exclaimed in my heart repeatedly, "Oh! speak the words." I felt a little helped when a dear Friend stood up with these words, "Let the wicked forsake his way, &c.," or words to this effect, yet was I filled with sorrow, and felt as if the blood of some would be required at my hands. I could scarcely bear to leave the town. Yet I have since been comforted with earnestness of soul, cleaving unto the Lord, and often in the midst of my daily employment has the language arisen, "But go thou and preach the gospel." I felt the gospel could be preached publicly and privately. The gospel was "Good news to lost and

ruined man ;" it was " deliverance to the captive soul ;" it was " opening the prison doors to those that were bound ;" it was " to preach the acceptable year of the Lord." This might be in the chambers of the afflicted, which my soul looked towards, and in which it has been comforted.

One first day morning, before I went to meeting, I felt such sweet nearness to God, and the burden on me of what might be required at my hands. I had not been long in meeting before the command came forth, with these words to express, " Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light, let him trust in the Lord and stay upon his God." Oh ! what distress was I brought into, as at Austell, the week before ; my heart beat, I trembled and my strength forsook me. My blessed heavenly Father, in infinite condescension, opened to me many encouraging invitations to obedience, but my nature shrank. Admonitions were also presented in the language, " He that knoweth his master's will and doeth it not, shall be beaten with many stripes ;" and Esau despising his birthright, could not afterwards obtain it, though he sought it carefully with tears ; and others similar to these.

Both at Austell and Truro I felt as if I should be overwhelmed, if the people were not warned, for the weight of souls was on me. Oh ! astonishing disobedience ; I felt as if I could gladly have shrunk into the dust, not to have been beheld by mortal eye. Hitherto hast Thou brought me, my adorable Lord, may my future life be given up unto Thee—a whole burnt sacrifice ; may I keep back nothing which Thou

requirest of me. Oh! strengthen me to watch and pray continually.

Before I went to meeting on fifth day, I was under such a weight, I could scarcely reach my seat. The gracious manifestation was again revealed to me in these words, "Bless the Lord, oh my soul! and forget not all his benefits." I desired earnestly to be strengthened, to be obedient, but the reasoning power so got up in my mind, that I shrunk from the cross again, and felt as is implied in these words, "Thy terrors make me afraid." We read in the scriptures to this effect, "Fight the good fight of faith;" "Lay hold on eternal life;" "Strive to enter in at the strait gate;" "Run the race that is set before you;" "Watch and pray;" and many other similar passages, all these tell us there is an opposing power. The spirit warring against the flesh, and the flesh against the spirit, and these two are contrary one to the other. This have I experienced strikingly to my own mind.

On first day, the 25th of ninth month, before the morning meeting, I felt such shrinking from the weight that rested on me, that I was tempted like poor Jonah, to turn aside, and to stay at home from meeting; but I dared not. In meeting I felt my mind sweetly engaged in solemn adoration, when this language was given me to express, "I heard a voice from heaven, saying unto me, blessed are the dead, which die in the Lord, for they rest from their labours and their works do follow them;" but as before I was again disobedient, and came away quite distressed. In the evening meeting, I had not sat long before I was powerfully

corrected by these words, "Light is sown for the righteous and gladness for the upright in heart," I laboured earnestly to get my will resigned, and oh! what did I pass through during that meeting; many merciful encouragements were revealed to me, to allure to obedience. When these failed, then were handed to me, the fearful judgments of the Almighty; and again, "His terrors made me afraid," I replied in effect, "I am afraid of Thy indignation, I will obey Thee." I did stand up, and spake the words, "Light is sown for the righteous, &c." I know not how I stood up; great power rested on my own soul, particularly in the words "Gladness for the upright in heart." I had sweet peace afterwards.

On the following fifth day, my mind was in a solemn and sweet state, and my spirit was refreshed before my Maker, when these words were livingly revived in my heart, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I was led to feel the sleepy state of some present, even near unto death—dead while they live, and earnestly did I desire their soul's redemption, but I did not speak, the reasoner again prevailing. But, alas! I was made sorrowful on that account, I wept as I passed through the street, because I believed it was for the people, and it was heavy for me to bear. The day after I was greatly tempted, and the seventh day was a day of darkness indeed. Oh! the anguish of spirit I endured. I remembered how it was with me before I gave up the greater part of my

business, I had then a very comfortable income, always money for every purpose; I never wanted a disposition to give a sixpence, nor one to give; but now, although I had my wants mercifully supplied from season to season, yet it was a strong hold for Satan, tempting me to think I should not have money to pay my just debts, with a poor, aged, and afflicted mother to support. I had no faith, and was ready to wish I had never opened my mouth in meeting, and even that I had never turned my face Zionwards; but that I had enjoyed the things of the world, and thought nothing of religion. My dear mother inquired why I sorrowed so, but I could not tell her; at last I said inwardly, "well if I do come to want and misery, and my dear mother also, and if I perish on a dunghill, let me perish cleaving to the Lord!" He lifted my head above the water floods and comforted me again.

My dear mother had not been able to get out of doors from the 18th of ninth month. On the 8th of eleventh month, third day night, she was taken very ill, with erysipelas in her head, face, and chest, and was in a high fever. Medical aid was called in, they were faithful to me, and did not give me the least hope. My precious mother was dear to me as my own life, and I believed this affliction befel her in consequence of my disobedience, to what had been required of me to declare in the meeting at different times. A sense of this was given me in the meeting, on the 18th of ninth month, when I did exceedingly fear and tremble. Oh! the earnest engagement of spirit I was brought into, I could not be satisfied until my heavenly Father gave me some

evidence, that He would fully save my beloved n
 One evening the doctor said, "she will be very w
 ing to night, the fever is so high." This was as a
 my heart; I greatly feared, and craved of my G
 Father that she might be kept in her right min
 she was mercifully so kept. My spirit was made t
 for this and all other favours. Another night
 was watching by her bed side, she became very d
 and restless; I sunk down in great stillness and c
 ment of spirit; the woman who was with me, a
 to have felt the sense of it, and sat quietly
 chair, and my precious mother was quiet imme
 and fell into a sweet sleep.

For about twelve months past my dear moth
 been renewedly stirred up to seek after heavenly
 and when we were alone, our general conversat
 on such subjects: and the hidden work in the he
 its purification, and the earnestness of spirit wit
 she was engaged to seek unto God, was at thi
 time a great comfort to me. About the middle
 day, when my dear mother was dying, althoug
 not aware of it, never having seen any one die
 I shut and locked the bed-room door, the famil
 down stairs, and fell on my knees at the foot of
 on which she lay as I thought, sweetly sleep
 began to pray earnestly for her in my heart, wit
 breathings to Him who looketh thereat; soon m
 was turned into praise, for what the Lord had
 her. That he had redeemed her from iniquity,
 saved her; thus was the evidence in tender mer
 me, in answer to my simple and impertunate

and a few hours afterwards she departed this life. I sat and watched the gentle departure—as the close came, the face gathered into a sweet smile—it was lovely in death. It is impossible to describe my feelings at that awful time; I felt as on the verge of heaven, and the gates of the new Jerusalem seemed opened to my view, with the glorified host. My soul was in solemn adoration. I could only express glory, glory! my Father, my Father! When thinking and feeling much about my dear mother one day, I was graciously warned by these words, “Worship God.” After some exercise of spirit, my faith was strengthened, and I was kept from sinking in the mighty waters. She had during her life time taken all the care of housekeeping from me; I now felt a continual succession of such cares oppressed my mind, and cried earnestly to the Lord, that He would deliver me from them. I was under this depression of spirit, when the time for the week day meeting arrived; I hesitated about going, and nearly concluded not to go, sitting down to work, but I could not remain at home, and arose in haste to go to the meeting, worshipping in spirit, and it was a time of abundance of peace and heavenly refreshment.

This has been my general manner of living for some time past: in the summer I rise about five o’clock, in order to have one hour to wait upon the Lord in spirit; in winter I endeavour to be dressed by six o’clock, and generally feel my soul drawn in humble adoration, to bow my outward knees until seven o’clock. These have indeed been seasons of great blessedness. When at any time I have not risen so early, I have been made sorrowful—though I have always done so in the cross,

but have been refreshed by the remembrance of the declaration of the blessed Redeemer, "They that will be my disciples must take up their cross daily and follow me." I sometimes find I have not only to wrestle against flesh and blood, but against principalities and powers, and spiritual wickedness in high places; and no wonder when Satan himself was once found presenting himself with the servants of the Lord.

About this time I thought to give up housekeeping, and to live in lodgings. I committed my whole case to the Lord, and entreated simply as a little child, that He would mercifully grant, that some one should come and offer me lodgings; not that I would tempt my heavenly Father by seeking a sign, but feeling my utter inability to know the right place. In a few hours after, a person came to offer me lodgings—the circumstance was remarkable to the individual, and I received it with grateful feelings. For a few days I was oppressed with much self-complacency, and the workings of a vain imagination; I abhorred it, and earnestly desired the total annihilation of self in every way.

The way opened remarkably for my going to the monthly meeting, at Falmouth; the desire of my soul, for some time has been, that I may live only for God, and on this occasion the engagement of my spirit was, that my going might be for His glory, and its language, "If Thou go not with me, carry me not up hence." I returned in peace to my outward habitation. The following day was our week-day meeting; great solemnity rested on my mind in the morning, and shortly after I was in the meeting, I shrunk under a sense that vocal supplication would be required of me.

I earnestly entreated the Lord that He would not require this, and said, 'if Thou requirest me to stand up for Thee, oh! strengthen me.' In compassion, the spirit of supplication was withdrawn, and obedience was required to stand up with these words, "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I laboured until the meeting ended; sometimes was partly raised off my seat, yet did I not take up my cross to stand up. I was in an agony inexpressible, known only to God and my own soul. The sound also of blasting and mildew struck my inward ear for disobedience, which made me exceedingly tremble. I came quickly out of the meeting-house, without speaking to any one.

29th of 1st month, 1832. I am now very unwell indeed, suffering greatly from spasms, and I believe much gout in the stomach. This affliction was first brought on by grief and sorrow, and whenever my mind is brought under exercise or trouble, I generally feel a return of it. No wonder that I suffer. I leave this on record, that others may be more obedient. I expect chastening,—“Why should I be stricken any more?” Is it not for disobedience? Have I not known the will of my heavenly Father, and not done it? What must I expect, but to be beaten with many stripes. Yet the sound of holiness is as a spring of life to my soul. I earnestly desire after it; more than my necessary food. The Lord knows my heart that I desire neither riches, nor honour, nor friendship, neither

any in heaven above, or on the earth beneath, separated from Him.

5th of 2nd month. Still am I under the chastening hand of my heavenly Father for disobedience. On 5th day last, my mind was sweetly solemn, and I felt when I entered the meeting that creatures and created things were nothing to me, but God was all in all. I felt soon after that I was called to bear testimony to redeeming love, in these words, "The Lord said unto my Lord, sit thou on my right hand until I make thy enemies thy footstool." I was strengthened to stand up, express them, and returned in much peace. This day, (1st day,) has been a time of deep proving; both in the morning and afternoon meeting, portions of scripture were given me to express, but I withheld them. I can testify that the word of the Lord was as a fire in my bones, yet the reasoning power got the mastery, and I remained outwardly silent; but the distress I was brought into was beyond description—great.

In a few weeks I felt a willingness, after great travail of spirit, to give up to the apprehended requirements of my heavenly Master, and oh! the sweet peace I was preserved in. When in great suffering, and lying down in my work-room, to receive a little outward strength, my heart has been so full of the power of redeeming love, that I have felt constrained to invite those around me to love the Lord with all the affection of their hearts; telling them the sweet peace I felt therein, and entreating them to cease from evil—even the first motion thereof in their own hearts. In the enjoyment of this peace, it was my meat and drink to preach Christ, and the power of His resurrection. One

5th day, about this time, the words revived in my mind, "I am the resurrection and the life, saith the Lord," &c. I was brought under exercise for some time, to know the will of my heavenly Father; entreating Him to strengthen me, lest I should again be brought into trouble for disobedience. At last, ability was given to stand up; as soon as I had expressed the first words, I felt Satan as at my right hand, tempting me to self-complacency. I sat down in sorrow and abhorrence of myself, and felt as if the words I had expressed were as wind, and that all the meeting must have felt them so, and reject me fully. It appeared to me that I had far rather have been disobedient, than thus to have opened my mouth; but I could appeal to the searcher of hearts, that what I had done, had been in the belief that it was His holy will, and in His fear; and when thus enabled to appeal, I had peace.

19th of 8th month, 1832. In the morning meeting I was brought into deep exercise of spirit, and this portion of scripture was opened to me to express, "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. The Lord is our judge; the Lord is our lawgiver; the Lord is our king, He will save us." I felt the glorious Lord was to all that loved Him, broad rivers and streams, in the fulness of His grace and mercy; that He did indeed refresh the hungry and thirsty soul that hungered and thirsted after righteousness, with the living streams of life, and that in this way should be found no galley with oars; no corroding cares; no worldly mindedness; no merely outward professors—neither should gallant

ship pass thereby ; no pleasure takers, nor those that indulge in natural gratifications ; but those only who have learned the way of the cross, denying themselves daily—to those the Lord is become judge, lawgiver, and king, and He will save such. Although I could scarcely keep my seat, yet the cross was so great that I resisted, and did not obey. As soon as the meeting was over, I was plunged into the depth of sorrow. I could scarcely reach my home ; bathed in tears, I entreated the Lord to bless the souls He intended to bless by this portion of scripture, for He could bless with, or without means, and let me only be the sufferer. I believe I greatly grieved the Holy Spirit, in this, my disobedience ; I felt as if I was going further from peace every day. I go to meeting, but I feel dry, barren, unprofited, and sometimes as if I had never known the way of peace ; and when my heavenly Father, in mercy, visits with a glimpse of holy love, it is but short and transient. Oh ! how I long to drink of the living fountain, whose streams make glad the city of God.

Blessed be the name of my God, He does not hide His face for ever, nor leave me in my low estate ; but in tender compassion, to my great misery, He has restored my soul to a degree of heavenly favour. For a season, I felt almost constant aspirations to my Father which is in heaven, that I was led to recognize the sweet days of my childhood, when the breathing of my soul was heaven-ward.

This day has been a day of trial. A dear Friend, on whom I called, told me, in as tender a manner as possible, that some Friends were not satisfied with my

speaking in meetings. I received it through favour, in great peace, and could truly say, "All Thou permittest is best." I then told the Friend of a few of the deep exercising seasons I had passed through. Although I received the message in peace, yet does it come over me as the waves of the sea, and I am filled with weeping. I have been desiring, particularly of late, for a deeper work of grace in my heart, so that I may be brought to perfect holiness in the fear of the Lord; I desire that this may be the means of deepening my spirit in humility, and that, not only the earthly nature, but the heavenly also, that wants to be shaken, may be taken away, and that nothing may remain but the pure, uncorrupted, seed of life in my soul, which may bring forth fruit a hundred-fold, to the glory of Him who hath called me out of darkness into His marvellous light. Whatever may arise to oppose, I know my record is on high, and I know also that my Redeemer liveth. What shall I render unto the Lord, for although He hath permitted me to be tempted, tossed, and distressed, He hath not suffered me to be destroyed. Praised be His name, it has been a time of cleaving to Him with deep searching of heart; and I would now humbly acknowledge that I believe, since the 29th of eighth month, 1830, and it is now 3rd of tenth month, 1832, I have had but one end in view, and that is the glory of my Father in heaven, for I have purposely followed the Lord from that time; and I can now set to my seal, the Lord is my portion, my living portion. I believe the effectual fervent prayer of the righteous availeth much. We are enjoined to pray one for another; and I believe, if we endeavoured to

turn our attention towards the suffering state of those who are enduring temptation, and pray earnestly one for another, it would be pleasing to our heavenly Father.

I am now about forty-five years of age. I have been remembering something of the way in which my heavenly Master has led me. Strait is the gate, and narrow is the way, that leadeth unto life; yes, my dear friends, whoever you are, that may read these lines,—the way of self-denial is a strait and narrow path, not allowing even one indulgence to the flesh. Oh! mistake not your path; you cannot serve God and Mammon! for he that soweth to the flesh, shall of the flesh reap corruption, but he that yieldeth obedience to the spirit's requirings, shall reap life ever-lasting. It may be instructive to some to consider, as the remembrance has often been to my own mind, that however unimportant things may appear to the human understanding, yet there is nothing which the Lord requires us to deny ourselves in, however little it may appear, but that if we retain it, it will mar our peace, and stop our progress in the way of life. I have remembered how it was with me when I smoked, and afterwards, when I indulged in taking snuff. These indulgences to many, perhaps, are easy; but to me, certain condemnation followed, for the judgment of the Lord was clearly set against both these practices.

For some months after I was spoken to respecting speaking in meetings, no language can express, neither can any conceive, except such as have laboured under similar exercises, the extreme heart-rending sorrow I was at seasons, plunged into; not that I was sorry I

had been prevented from speaking in public, of this I felt glad, it relieved me from suffering and perplexity on that account; but this was the temptation, my unfaithfulness to God, who had called me to this work; how often have I wished I had died and never seen the light, for I thought it impossible ever to be forgiven, and was bordering on distraction. Stripped of sensible good, all was dry and barren; how does the enemy of our peace first tempt us to disobedience, and then triumph in our misery. After some months, the Lord, in tender compassion, lifted my head above the water-floods, and gave me power again to hope in His mercy. He did indeed revive in me a degree of faith, whereby I was enabled to believe He would forgive me this great transgression.

The tower of Babel being spoken of, my mind was instructed—how do the children of this generation build the tower of Babel now? is not the natural mind fraught with vain imaginations? and what do such vain imaginations do for us? do they not leave us in confusion? are they not vanity and vexation of spirit? The redemption of the soul is precious, and to be redeemed from these things a great work.

[Long intervals occur without any memoranda, and the remaining passages appear as fragments. She records, "I have often been made sorrowful for omitting to write down the gracious dealings of my heavenly Father towards me."]

On the 2nd of 5th month, 1834, my little niece died, one to whom I was affectionately united. I have felt

that her loss cannot be supplied to me. She had a superior mind, was sweet and amiable, and what was still more endearing, her mind was become measurably spiritual, under the restraints and gracious drawings of her heavenly Father's love.

18th, 2nd month, 1841. This has been a week of deep searching, and the desire of my soul has been, and is, "Search me, oh God! and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." He who knoweth what is in man, and who neither slumbereth nor sleepeth, but whose watchful care is over His creatures, watcheth over me. He brought my spirit low before Him, and my soul into deep abasement. He opened my eyes to see the great mixture there was in me; and he showed me this also shall not be—that the field was not to be sown with divers sorts of seeds, nor the garment to be woven of linen and woollen together; neither should the mixture of the iron and clay stand, but that it was to be broken to pieces, and to become like the chaff of the summer threshing floor, and the wind was to carry it away. He that hath ears to hear let him hear, The Lord gave me to see his wonders in the deep; I was brought low and he helped me, and my soul cleaved unto Him; my language was to this effect—then shall I be satisfied when I awake in Thy likeness. This was the travail of my soul, that the old leaven might be cast out; the old selfish nature destroyed, and that I might witness a renovation, an entire dedication of heart unto God; and a language has arisen, "Why abodest thou among the sheep folds, to hear the bleating of the flocks—for

the divisions of Reuben there were great searchings of heart."

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" My heart generally cleaved unto the Lord, and I endeavoured to pay my vows unto God. In this state I attended meeting, my soul breathing for full redemption, and that I might live each moment for God, and not for the creature, to stand ready for eternity; when, unexpectedly to myself I was required to express these words, "There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh, but after the spirit,"—with a little enlargement. I felt as speaking for God, and in His presence, and all the inhabitants of the earth were as nothing. Soon after this, I attended the funeral of a dear young Friend, on whose account my mind had been much engaged during her illness—her end was peace. Whilst at the grave, the spring of life presented a few words to my mind, to express—but I shrunk from it. After we went into the meeting, my mind became much exercised, being required to express these words, "Is not this a brand plucked out of the fire?" It opened to my mind this way: man, in his natural state, is as a brand fit for the fire, but that the love of God, manifested through Jesus Christ, our Saviour, was sufficient to redeem him from all iniquity, and to make him meet for an eternal habitation in glory. I began to look at my own impurity, and the mixture that I felt still remaining, and apprehended I might be excused.

8th of 11th month, 1842. A few weeks since, I was brought into a state of great discouragement, weeping

and mourning were my clothing—I felt I was giving way to despondency. This bitter cup was my portion for three days and nights, and when my heavenly Father said, “It is enough,” I was aroused by that inspeaking voice, in language such as this, “Stir up thyself, for if thy mind sinks in this extremity, all that thy heavenly Father has called thee to give up, and to testify against, will be considered by the world, as the effect of a disordered mind; and the precious truth which thou hast been called to bear witness to, will be evil spoken of on thy account.” I was mercifully strengthened to call upon the Lord, and He heard my cry, and turned my captivity, and filled my heart with love, and granted me the spirit of prayer, with strong cries to the Father of mercies for the salvation and redemption of man, especially for the sick, those that were near to enter into eternity, that the Lord would be merciful unto them, and spare them until they had recovered their spiritual strength.

21st of 11th month. “I will sing of mercy and judgment; unto Thee, oh Lord! will I sing. It is they that go down to the sea in ships—that do business in great waters, these see the works of the Lord and His wonders in the deep.” I have had a strong self-will to be brought down, therefore I have needed much chastening, and the conflict has been great between flesh and spirit; but I have never found the Lord so abidingly near as lately. Often in the day and night, replenishing my soul with His heavenly love; bowing my spirit, and melting my heart, and raising earnest cries unto Him for full dedication of soul. Yet have I never before so clearly seen the powers of darkness,

the subtle adversary so near. I may say the words of the Lord unto Simon are descriptive of my state, "Behold! Satan hath desired to have you, that he may sift you as wheat." His appearance has been various, sometimes as a fiery flying serpent—sometimes as lightening falling from heaven—sometimes so present and powerfully felt, that I have cried unto the Lord for deliverance. I have been reminded by these sore conflicts of an account I heard of Luther, while in his place of confinement or seclusion from his enemies; he felt the tempting adversary so sensibly near, that he threw his ink-stand at him—I have entered into sympathy with him in this state.

1st, 12th month, 1842. "Behold it is not of the Lord of Hosts that the people shall labour as in the very fire," feels to be something of my state. The apostle James is very encouraging to all such exercised souls, "My brethren count it all joy, when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." We shall know experimentally what these scriptures mean, and witness them fulfilled in us, if we walk in the light of truth. "Then shall we know if we follow on to know the Lord, His going forth is prepared as the morning, and he shall come unto us as the rain, as the former and latter rain unto the earth." Whilst beset with temptations, even to bitterness of soul, such discouragement has my poor tried mind sunk into, that I have gone mourning as clothed in sackcloth; yet in the midst of these conflicting, exercising seasons, would the light of the Lord break forth in my

mind, and enable me to see the subtle, crafty workings of the adversary. One day these words arose in my mind in the power of truth, "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die."

While looking back on the way in which my heavenly Father had marvellously led me, and instructed me, both in heights and depths, the many sore conflicts with the powers of darkness, I cried, 'what advantageth it me if the dead rise not?' My soul did cry that I might fully witness the resurrection from the dead; that I might know Christ and the power of His resurrection. I craved for full dedication to serve the Lord in newness of life; and I was enabled to rejoice that I had been brought through divers temptations; being favoured to feel, in some degree, that tribulation worketh patience, and patience experience, and experience hope.

But I have thought of how much sorer punishment, shall he be thought worthy, who treadeth under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and done despite unto the spirit of grace. Oh! that the children of men would consider this, and would lay these things to heart, and when God mercifully visits them, by the light of Jesus Christ, who is the light of the world; making manifest in their hearts the hidden works of darkness: oh! may they not turn from it, but bear the judgment of the Lord against the evil; for Zion shall be redeemed with judgment, and her converts with righteousness. It has felt to me,

that whereinsoever we turn from this reprover in our own hearts, which is the spirit of Christ, there striving with us; if we turn our backs on this, and choose our own way, will not this stand more against us than all the vain words and thoughts of our life.

In concluding the extracts from the journal, it seems right to add some memorial of the last days of this dear Friend, although there was little ability during her *last* illness for much expression, and, therefore, but little to record. Her sense of weakness, and the greatly increased suffering, caused by any mental excitement, induced her to decline seeing many of the kind friends who called to inquire for her. To the few who were privileged to have free access to her chamber, to minister to her bodily wants, this was often cause of regret; but her state was such as to preclude their urging her to do anything to aggravate her suffering. When made aware of the probable early termination of her life, it did not appear to produce the least perturbation of mind, although she had previously apprehended there was service before her to have been fulfilled in this world. She then employed herself industriously in settling her outward concerns; arranging and destroying papers and letters, and putting all in right order for some poor persons for whom she had been accustomed to care; this done, she seemed to feel she had but to wait for the end, and at times was ready to query why it was so long delayed. Confiding, thankful hope, was usually the covering of her spirit, with the full assurance that He who had visited her in

her very early years, and had, marvellously to herself, followed her through life with His mercy and goodness, would not forsake her in the time of greatest need. She delighted to retrace His loving kindness, while the sense of her unfaithfulness to so gracious a Lord and Master, often caused the tears to flow, and this, her sore distress of body, she regarded as the needful chastisement of her heavenly Father, and, therefore, under all, she was enabled to trust undoubtingly in His sustaining arm. At times, the violence of the pain caused her to exclaim in bodily anguish, "Oh! I am distressed with suffering," and to utter piercing shrieks; but when the belief was expressed that she would be supported and strengthened to bear all that was laid upon her, her countenance would brighten as she assured those around her, "All was peace, all quietness within, not a cloud, not a shade over the bright prospect before her; it was all joyous." On one occasion, her countenance was observed to depict deep conflict, and she emphatically said to a beloved Friend, who sat beside her, "I think Satan will not be permitted to take me now; I hate sin, and all connected with it; I have no fellowship with the devil, or any of his works." The following lines were repeated to her, and seemed to have a calming influence—

"He never had a hope, who never had a fear;
And he who never doubted of his state,
He may, perhaps,—perhaps, he may too late."

Peace was soon restored, and with it the wonted serenity of expression.

She was often deeply exercised on behalf of the religious society of which she was a member, very

earnestly desiring the redemption of all belonging to it, from every thing of a polluting nature ; and that they might be a pure people, walking worthy of their high and holy calling ; prepared to uphold the standard of truth and righteousness, and be as lights in the world. Glorious was the view opened to her mind respecting them, if such should be the case with them. While she apprehended a season of deep proving and persecution awaits them, bringing her at seasons, as she expressed herself, into sympathy with the dear martyrs of former times, as led to the stake. One day she solemnly committed to a friend, who was with her, a concern to be communicated, through the length and breadth of the land—she repeated the passage—“ Him that is weak in the faith, receive ye : but not to doubtful disputations.” She said her heavenly Father had opened it to her mind, as it regarded Friends, that great care should be exercised in admitting any into membership in this society ; they should not be received to “ doubtful disputations,” but Friends should be clear that the eye was single, the motive pure, the life and conversation consistent ; that there might be a pure church, a glorious, holy remnant, the beauty and glory of which had been revealed to her. After she became too weak to read herself, when reading to her was proposed, she declined it, saying portions of scripture were brought to her remembrance, for her refreshment and comfort, as she was able to bear them, but she could not listen to reading.

Although her suffering from the progress of the disease was such as words cannot describe, and opiates were the only means of relief that could be resorted to,

she decidedly refused taking them, after she became sensible that they had the effect of clouding her mental faculties, feeling much distressed that she could not think or feel, that which was more to her than her natural life—the power of communing with her great Creator. As her weakness increased, she was only able to leave her bed for a short time each day, which practice she continued to the last day of her life. It was truly interesting to contemplate her emaciated frame, wrapped in blankets, supported in a chair beside her bed; her perfectly pale, thin face, and brilliant eyes, beaming with love and gratitude to her heavenly Father, for the extension of His goodness and mercy in permitting her the enjoyment of His sensible presence; and to hear her vocally communing with her blessed Saviour and Redeemer, in the full assurance that He who had been with her all her life long, was her present helper and would be with her to the end.

On arousing from sleep, the evening preceding her death, she repeated the passage, “For the preaching of the cross, is to them that perish, foolishness, but unto us which are saved, it is the power of God,” saying she never before had so clear a sense of it. Towards morning a change was observed; the breathing became difficult, and the power of articulation was gone, but consciousness appeared to continue to the last breath. And we undoubtingly believe the redeemed and purified spirit is admitted to a full participation in the joys of her Lord.

She died about eight o'clock in the morning of the 31st of 5th month, 1844; and her remains were interred in Friends' burial ground, Truro, the following 1st day morning.

EXTRACTS FROM LETTERS.

To ———

15th, 9th Month, 1826.

Thou hast asked me a very important question ; one to the same effect was once asked of Him, who is infinite in wi-dom to direct, "What shall I do to inherit eternal life?" The commandments were brought to his knowledge ; he could justify himself in them ; "Yet lackest thou one thing—sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven." On this command he turned away sorrowful. He must have been, as to the outward, an excellent young man, to have observed all the commandments and kept them, yet was there something that hindered his entering into rest. An unwillingness to take up the cross, or to give the affections of the heart to Him who calls for them. My dear, on this important question, I feel unequal to make known unto thee, what I wish thee fully to know. Oh! that I could have language and power from on high, to impart unto thee, some of the heights and depths of the love of God in Christ Jesus our Lord, fully displayed as it is in the plan devised for thy redemption. Hast thou not been called, even from a child, to seek the Lord ; but thou hast been divided in thy affections, halting as between two opinions ; yet thou hast oft-times wished to love the Lord wholly and to serve Him faithfully, but the things of time and sense have come in again and again, and have left thee like poor Samson, shorn of his strength. Yet, my dear, however thou mayst have been overcome by thy spiritual foes hitherto, what art thou to do now? One, feeling his insufficiency to save himself, cries out, unto whom shall I go but unto Thee, oh Lord ; Thou hast the words of eternal life. We are commanded to enter in at the door ; who soever climbeth up any other way, the same is a thief

and robber. Jesus is the door by which we shall enter into rest; he is the way, the truth, and the life; no man cometh to the Father but by Him. I believe thou art sorrowful because of sin that remaineth in thee, and art grieved because thou canst not love God as thou wouldst wish to do. This is good in its place, for every good and perfect gift cometh from God—the preparation of the heart, as well as the answer of the tongue, is from Him; and this is the still small voice calling and saying in effect, “Turn ye, turn ye, why will ye die?” As I live, saith the Lord, I have no pleasure in the death of him that dieth. My beloved friend, I dare not build thee up with untempered mortar; I feel at this time as a watchman, of whom thou hast asked a question; I dare not but warn thee. Retire frequently and turn thy mind inward; call on the Lord God of Hosts; beg of Him to have mercy on thee; beg of Him to direct thee to pray and wait on Him acceptably—be in earnest. Beg the Lord to show thee what thou wantest, for He knows thee altogether, better than thou knowest thyself. Intreat Him to give thee spiritual eyesight, that thou mayst see and feel that thou art poor, and blind, and naked; that He will heal all thy backslidings in heart, and clothe thee with the garment of salvation. Thou hast no wisdom, no power, no might of thy own: beg of the Lord to give thee spiritual wisdom, to give thee an understanding heart, that thou mayst know the things that belong to thy peace—plead the promises of the blessed God. Thou hast, oh God! so loved the world, as to give Thy only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. Lord, I believe, help thou my unbelief. I believe that Jesus died for me, oh! help me, to give up all for His sake. I call upon Thee my blessed Saviour; Thou hast promised whosoever calleth on Thee shall be saved.

What doth the spirit of light and life show thee, how does it open before thee the paths which it directs thee to pursue. Oh! be obedient to the intimations of the holy Spirit, however great the cross may be; remember “He that will be my disciple must take up his cross and follow me,” said the blessed Jesus. He

further saith, He that will not forsake father, mother, house and land, yea, and all that he hath, cannot be my disciple. The way to obtain the crown is by taking up the cross. This is painful to flesh and blood, but take courage my love, the inquiry was once made (see Rev. vii., 13-14) "What are these which are arrayed in white robes? and whence came they?" the answer was, "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "When thou prayest," said the Redeemer of men, "use not vain repetitions." What is prayer? is it not the language of the soul, begging the lord to give us what we want. Except ye become as little children, said the Saviour, ye shall not enter the kingdom of heaven; then consider the simplicity of the little child, does it not ask or cry for what it wants. If ye then, being evil, said the only giver of life, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask Him. None ever sought the Lord in vain; He will not break the bruised reed, nor quench the smoking flax. I feel encouraged to say, hope thou in God, for thou shalt yet praise Him; who, I believe, will be the light of thy countenance and thy God. Only submit to be stripped of self, and to offer all thy idols on that altar which sanctifieth the gift. "What I say unto you, I say unto all—watch;" watch and pray, lest ye enter into temptation, was the command of Him who is the Alpha and Omega, the first and the last. Oh! may He be soon, very soon, thy portion, and that for ever. Amen.

To ———

25th, 12th Month, 1826.

Thy unexpected present has, my loved friend, opened a door for me to write thee, which I have at seasons desired. The grateful feelings, which have arisen in my heart, in consequence of thy renewed and unexpected kindness, I am at a loss to describe. Thus much however I would say, I cannot make thee rich by my earthly substance, but as long as I properly know

myself, and thou art permitted to remain in this state of mutability, I hope to feel united to thee by the strongest bond of union—that of Divine love; bear with me, for it is in my heart to say unto thee, that this strong bond of love thou art not altogether unacquainted with; it is recorded in holy writ, “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Thou hast received a measure of grace to profit withal; light in thy mind, approving or disapproving every word or thought, as thou art faithful to its motions. O! take heed unto it, as unto a light which shineth into a dark place, and thy soul shall live; of ourselves we can do nothing; it is not in man that walketh, to direct his steps, but there is help laid upon one that is mighty, who is able to do more abundantly for us than we can ask, or think, or in any measure conceive. The way that leads to life is plain, that a wayfaring man need not err. The Saviour saith, “Except ye become as little children, ye shall in no wise enter into the kingdom of heaven.” What can be more simple than a little child? It cries for what it really feels it wants; our wants are many; being born in sin and shapen in iniquity; in order to be purified and made meet for an entrance into that habitation of blessedness, where there can enter nothing that is unholy, “We must be born again.” He, without whose knowledge a sparrow cannot fall to the ground, knows all our wants; but the everlasting Jehovah has declared, He will be inquired of to do those things for us: what then do such helpless, weak, and imperfect creatures, as we are, want? we want pardon for our sins; we want faith to lay hold on the promises of God—for whosoever cometh unto Him, must believe that He is able to forgive them their sins, for the sake of Jesus their Redeemer; we want grace to serve our God acceptably, in the midst of a crooked and perverse generation; we want Divine wisdom, that we may be enabled to shun the tempter’s snares—who goeth about as a roaring lion, seeking whom he may devour; we want Divine strength, that we may be enabled to take up our cross in all things, that we may be enabled to deny ourselves of

all ungodliness and worldly lust, and live righteously, godly, and soberly, in this present evil world. Let us then, my beloved Friend, tell our Father in heaven all our wants, and He who hath declared, "If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give His holy spirit to them that ask Him;" He will hear from heaven, His dwelling place, and answer and save to the joy of our souls: and oh! that thou and thy dear husband, may be enabled to commit your all, into the hands of Him who careth for you; may you also be endued with power from on high, and receive the approbation which faithful Abraham received: the everlasting God declared, "I know Abraham, that He will command his children, and his household after Him." May you be enabled, through Divine help, to lead them to remember their Creator in the days of their youth, lest the evil day should come, when they shall say I have no pleasure in them. Tell them that the ways of the Lord are pleasantness, and all His paths are peace; yea, more to be desired than gold, or much fine gold. That thou and thy dear husband may be saved with a present, and with an everlasting salvation, is now the sincere prayer of thy most affectionate Friend,

L. H.

To a Friend.

1st, 11th Month, 1826.

It appears, for the comfort of my own mind, to write to thee at this time. It revives in my mind that the apostles spoke and communicated as the spirit gave them utterance. Oh! may I grow more and more into the simplicity of a spiritual life; that I may in all things be found obedient to the directions of the holy spirit. I think David saith, "Come unto me all ye that fear God, and I will tell you what He hath done for my soul." In reviewing the mercy of God towards me at this time, it is the language of my heart also. I have been considering what hath my heavenly Father done for me within the last twelve months. Drawn by the strongest bond, that of Divine love, I would

not yield obedience: at last, in mercy and in love, my Father which is in heaven, laid His hand on me, and I was sore oppressed; I roared for the disquietude of my soul, for "He made darkness His secret place, His pavilion round about Him, were dark waters, and thick clouds of the skies;" therefore, I could not look up, for I had been a backslider in heart from the living God, and had gone away backward from the path of life, which I had been graciously led into, and had walked in for some time. I had revolted like Ephraim, and like him was smitten. I was in sore trouble, and cried unto my God; He heard in a time accepted, and delivered my soul; yes, blessed be His holy name for ever, He brought me up out of the horrible pit, He set my feet upon a rock, and established my goings. Oh! my endeared Friend, how have I found Him, a God near at hand, and not afar off; yes, true to his precious promises, and they are everlasting. Having, as the apostle saith, "obtained like precious faith," at seasons my soul seems in travail, that all the world should know, and taste, and feel that the Lord is gracious; yet have I not anything to boast of, I would use the language as my own, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, who hath loved me and given Himself for me," to redeem me from the corruptions that are in the world; for I do feel from day to day, I have neither power to stand, nor direct my steps aright, nor wisdom to speak one word, nor strength to do anything which is good, but what I receive from my heavenly Father, through His well-beloved Son, who hath taught me to pray, "give me day by day my daily bread." I know not why I am drawn to write to thee in this way. If thy mind is at all comforted by it, the glory shall be ascribed unto Him who sends by whom He will send. I would still add, there are many omissions and commissions; much of negligence, ignorance, and infirmity, which my heavenly Father bears with in me from day to day; yet, He still mercifully enables me to hope in His forgiving love—imperfection is stamped on all my life.

6th, 7th Month, 1827.

My endeared Sister,—While I write this word, sister, my heart is in sweet union with thine, in remembrance of my Saviour's words, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." I have been preserved from wishing thee at home, believing thou art where thy heavenly Father sees right thou shouldst be, therefore I dare not desire it otherwise. My heart is made glad to hear the way has been made prosperous before thee, and that thou art strenghtened to do the Divine will, in giving up thyself to labour in His vineyard. I thank my God at this time, through my Lord Jesus Christ, that He hath favoured me, unworthy as I am, to know a measure of the sweetness of these words, "He that watereth, shall be watered also himself." "Cast thy bread upon the waters, for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good." I do not mean in public labour, but in private. My soul has often been enlarged on thy behalf, that thou mightest be made instrumental to strengthen the weak, to support the feeble, to comfort the mourner, to lift up the hands that hang down, yea, to say unto Zion, "thy God reigneth." This day while I waited in spirit on the Lord, who is able to supply my wants, these words were brought with power to my mind, "The life that I now live, I live by faith in the Son of God." Afraid to receive them as my own, I began to examine myself, whether, in the simplicity of their meaning, they were mine. I questioned myself; what is faith? a simple reliance, and full dependance, on my Lord and my God, for my temporal as well as spiritual life. In tender compassion to my weakness, the Lord has taught me thus to rely on Him, to depend on Him as my unerring guide, and to know, by happy experience, that He is my unchangeable friend. To tell thee my feelings, when I hear of the servants or hand-maids of my Lord and Master, labouring publicly for

His holy honour, would be impossible. I feel as though my enlarged soul could grasp the whole human race.

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I am but a poor and needy creature; I want more grace, more faith, more humility, more power to watch and pray, more gratitude, more love to God and man. I cannot be happy but in God; I thirst that He would create me wholly after His glorious likeness. Lord hasten it. Amen and Amen.

To the same.

20th, 7th Month, 1827.

I am not aware that I have once desired thee here, for I do increasingly find, if I rightly judge myself, less dependence on men and means. My happiness is in this alone—the witness of the spirit of truth in my heart, bringing in everlasting redemption. Neither kingdoms nor worlds would give me any pleasure, but my joy is only in the strength and power of that rock, whose foundation is sure. Do I boast, my beloved friend, no my boasting is swallowed up in shame—had it not been for my precious Comforter what should I do—thou wouldst be shocked if thou knew all the treachery of my heart. A sacrifice having been required at my hand, and having suffered much on account of it, at last I consented in mind, rather to be for ever condemned, than to yield obedience; but my heavenly Father, by His merciful judgments, encompassed me about, until I yielded up my will unto Him, blessed be His holy name, for His goodness and mercy towards me. I am made thankful at seasons, that I am brought into the way which I know is for my own peace; that it is not in the activity of the creature, to worship acceptably, but rather in humble stillness is that spiritual union known, which is sweet and precious to the soul. Farewell, my beloved friend, may'st thou indeed be blessed, and may I also be enabled to follow the Lord fully, as Joshua did. Oh! entreat for me. I sometimes query whether I shall ever come to walk before

Him and be perfect, never to lose sight of His presence and always to live as for eternity. Hope sometimes springs up, and I am a little strengthened by these words, "My grace is sufficient for thee."

To ———

2nd, 7th Month, 1831.

Feeling, my dear friend, tenderly towards thee in thy affliction, induces me to write to thee. Be not discouraged under the chastening hand of the Lord; it is better to fall into the hands of the Lord, says one of old, than into the hands of men. Knowing as I have done, sore afflictions, I can sympathize with thee in thy condition; and knowing also in my first visitation of judgment and of mercy, the terrors of the Lord, I desire now as the apostle said, to persuade men. Who makes us sorry for our transgressions and disobedience? is it not the great Physician of souls, He who came to seek and to save that which was lost: are we sorely grieved with ourselves, that we have in health been so ungrateful to our heavenly Parent, for His innumerable mercies towards us? Is not this sorrow, a godly sorrow? "They that go forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them." Let us confess our sins unto the Lord, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Lift up the affections of thy heart unto Him, who seeth in secret, and He will help thee in this thy needful time. If the things of time and sense should come in, and would engage thy mind, desire spiritual strength, that thou mayst be enabled to feel after God, as one expressed it, if haply thou mayst find Him, although He is not far from every one of us. Who did the blessed Jesus come to call, not the righteous in their own eyes, but those that are poor and needy, those that feel their need of a sin pardoning God, and are made poor in spirit, so as to cry for mercy, and like wrestling Jacob resolve, "I will not let Thee go, except Thou bless me." Be not discouraged, there must be a breaking down

before there can be a building up ; there must be humiliation before there can be exaltation. He that humbleth himself shall be exalted : Godly sorrow worketh repentance unto life eternal. Mayst thou be preserved patient and faithful, in this trying dispensation of thy heavenly Father towards thee, and I believe that He who saith, He will come to visit the heart of the simple ones, and to refresh them with the joy of His salvation, shall come and that quickly—yea, He is near thee now, by his convincing power. I hope thou wilt be comforted by the holy Comforter, for vain is the help of man. I shall be very glad to hear of thy health mending, but thou art in the hands of an all-wise Being, who is too good to be unkind, and too wise too err. Oh ! it is in infinite love to us, poor creatures, when the Lord afflicts us “ Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” Scourgings and chastenings are not joyous, but grievous to the natural will, which desires ease ; nevertheless, if we are patient in tribulation, it will yield the peaceable fruits of righteousness, to those who are exercised thereby. We are short sighted creatures, and know not what is best for ourselves ; but God knows how deceitful our hearts are, and how prone to be taken, and almost wholly engaged, by the perishing things around us ; therefore, in tender mercy and in love to our never dying souls, He lays his afflicting hand upon us, in order to separate our affections from the deceitfulness of the pleasant things that surround us. I hope thou wilt bear with me, my beloved friend, for in best love and in the fullness of my heart, desiring thy present and eternal good, I now address thee. Farewell,

To ———

9th, 10th Month, 1827.

Feeling tender sympathy towards thee, induces me to write. I have considered thy situation in life, thou hast been placed where thou couldest say, what shall I eat, or what shall I drink, or wherewithal shall I be clothed—thus thou hast been greatly favoured ;

but the Lord of all thy mercies hath in his unutterable wisdom, thought right in love to thy soul, to visit thee with gentle afflictions. The pious Psalmist says, "Before I was afflicted I went astray, but now," after his afflictions, "keep I Thy law," "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." These things are written for our encouragement, that we may not faint when we are chastened, for afflictions are not joyous but grievous; nevertheless, if patiently endured, in watchfulness and prayer, they will yield the peaceable fruits of righteousness to those who are exercised thereby. We have all sinned and come short of the glorious image of God in which man was created, being born in sin and shapen in iniquity, and by repeated violations of the righteous and just command of God, we are become more and more estranged from Him. The law of God is holy, just, and good, and the precious command is "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbour as thyself." Oh! how differently have we acted, my beloved friend, from this holy command. Instead of God having our whole affections, have they not been taken up with the world, in gratifying our own desires, which are enmity against God; for it is expressly said, "We cannot serve two masters," for if we cleave to the one we must hate the other. This appears a harsh saying - that we should hate God; but the Saviour and Friend of sinners says, "he that loveth me, keepeth my commandments." Feeling, then, we are transgressors of the righteous law of the Lord, and not able to keep ourselves, unto whom should we go but unto Thee, oh Lord! Thou hast the words of eternal life. The blessed Saviour says, "The kingdom of heaven cometh not with observation," and the apostle says, "The word is nigh thee, in thy heart, and in thy mouth." Jesus, the sinner's friend, is the true light, which lighteth every man that cometh into the world; and a measure of grace is given to every man to profit withal. Hast thou not found this light from season to season to shine into thy heart, either approving or disapproving thoughts, words, and actions: as far as we

are faithful to this light, so far shall we come to know the blessedness of those words of the Saviour, "Behold, I stand at the door and knock, if any man hear my voice and open unto me, I will come in unto him, and will sup with him and he with me." If thou hast not been faithful in taking heed unto this light, which has often arisen in thy heart to condemn what is evil, oh! let the time past suffice, and may the language of the pious Psalmist be thy language, "I waited patiently for the Lord, and He inclined His ear and heard my cry; He brought me up also out of an horrible pit, out of the mirey clay, and set my feet upon a rock." Oh! turn thy heart to seek after God, who is ever near to help in time of need. Oh! say not, thou art rich and increased in goods, and needest nothing; try thyself by the law and the testimony of Jesus, whether thou hast loved Him with all thy heart; I believe thou wilt find thyself wanting. That thou mayst not be found wanting in the great day of account, when every work, with every thought, shall be brought into judgment, whether they be good or whether they be evil, is the sincere prayer of thy unknown friend, and the only motive which caused her to write. Come before the Lord, in the name of Jesus, as a poor beggar. Tell Him thou hast sinned against heaven and in his holy sight, and art not worthy that He should have mercy on thee; but for what Jesus hath suffered for thee, beg of Him to help thy infirmities, tell Him thou canst do nothing without Him, that thou art poor and ignorant, and knowest not how to pray unto Him acceptably, except He teach thee. Beg that He will show thee thy poverty and enrich thee with his grace. Plead his blessed promises who says, "Come let us reason together saith the Lord, though your sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be as snow." In thy blessed Saviour's name make all thy approaches to the Almighty; He is the new and living way, no man cometh to the Father but by Him. Plead that Jesus died for thee, that He came not to call the righteous, but sinners to repentance; that He hath promised those that seek shall find, those that call upon him He will hear and

answer. That He never said to the wrestling seed of Jacob, "Seek ye my face in vain;" that "He will not break the bruised reed, nor quench the smoking flax." Remember this declaration, "Ye shall seek me and find me, when ye shall search for me with all your heart." Be in earnest; the Lord looketh at the heart; lift thy affections, thy desires unto Him; thou must have thy altar in thy heart, there must thou offer thy sacrifice; the Lord will hear the sighing of the poor, and the cry of the needy, and will deliver them in His blessed time. No doubt, the enemy of thy soul will try to divert thy mind from these things; but oh! apply thy heart to feel after the Lord, it haply thou mayst find Him. Retire in thy own mind; beg of the Lord to help thee to wait upon Him in spirit: the blessed Jesus saith, "Men ought always to pray and not to faint." It is not necessary to retire to the closet to pray; prayer is the desire of the heart; then thou canst pray in thy down lying and in thy up rising, in thy going out and in thy coming in, in company and alone; but, I believe, nevertheless, it is right and profitable to the soul to have seasons of retirement from the world, more fully to pour out our hearts to God, and to call on His most holy name. Despise not this, because thou knowst not the writer. This is known to no one but herself and her heavenly Father, whose gracious love constrains her to write this. Oh! that thou mayst be divinely strengthened, to number thy days and to apply thy heart unto wisdom—farewell, farewell. "He that loseth his life shall find it;" this is giving all up unto the Lord, to do as seemeth Him good; to have thy will given up to his holy will, so thou mayst be enabled to say, "Not my will but Thine be done."

To ———

17th, 3rd Month, 1828.

Thou must think, my dear friend, that I am ungrateful in not acknowledging until now thy repeated kind presents. I feel really sorry to hear thy health is so imperfect; but how consolatory the thought—*In-*

finite love and wisdom appoints the bounds of our habitations. It gives me much pleasure to hear of thy labour, and kindness to those, who are looking to thee for little acts of benevolence. My heart tenderly salutes thee at this time, with earnest desires, that thou mayst be blessed in thy deeds. I think one says,—

“The chamber where the good man meets his fate,
Is privileged beyond the common walks of life—
Just on the verge of heaven.”

I think thou hast been privileged in witnessing the power of grace over fallen nature in poor——. It passes my mind at this time, “Is there anything too hard for the Lord?” Oh no! all power, all goodness, are His; however far we may have wandered from truth, and turned our backs on repeated instruction; however we may have been content to feed on the husks of the perishing things of time and sense: yet if we are led to discover our wants by the reproofs of that faithful teacher within us, and to return unto the Lord from whom we have revolted, He will be gracious to our backslidings, and receive us to His favour—whose favour is better than life. When I consider the goodness of the Lord in saving sinners; (and all come under this character, for all have sinned, and come short of the glory of God,) the declaration of the prophet, expressive of the great change, comes into my mind, “I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; and I will set in the desert, the fir tree, and the pine, and the box tree, together.” What a change does here appear, and how truly emblematic of the soul in its unregenerated and regenerated state. I think the former is described as a corrupt fountain, sending forth corrupt streams; “for out of the heart,” says the blessed Saviour, “proceedeth evil thoughts,” etc. And elsewhere, it is declared, “The heart is deceitful above all things, and desperately wicked; who can know it?” How very humiliating is the view; but the gracious promise is, in effect, all who repent and forsake sin, shall obtain mercy. My soul earnestly desires, that all that pertain to thee and to me, may know of a truth, a full

dedication to the Lord of body, soul, and spirit; that thus we may become temples for the Holy Ghost to dwell in. I have felt strongly drawn to write to —. He has appeared to the openings of my mind as a pleasant plant; yea, favoured of the Lord. Oh! may he be found faithful and obedient to the manifestations of divine light in his soul, and be willing, in the season of gracious visitation, to receive the Divine teacher. Although the openings of light may be very small at the beginning, and the reproofs of conscience gentle; yet, if he lends an attentive ear thereto, and is faithful to watch those little inshinings of light in his soul, he will be favoured to have more light. Those that are faithful in the little, shall be made rulers over more; and those that walk in the light, shall not stumble. I did not intend, when I began, to write so much; but have been led on imperceptibly. Receive, in best love, my dear friend, my sincere desires for thy own, and thy husband's, present and everlasting good, with all that are thine.

To —

25th, 12th Month, 1832.

I have been in great trouble, and a succession of perplexities for some time past. My coming among Friends, was not from any conviction from men, or outward means; but by the revelation of the spirit of truth in my own mind, greatly in the cross to my natural will. I told thee that I went to the first quarterly meeting I ever attended, in great sorrow and trial; but while seeking unto the Lord, in a moment, as a spring of life, a portion of scripture was brought into my soul, overshadowing me with holy joy. From that time, was I led to believe what would one day be required of me; and different times after, waiting in spirit in meetings, portions of scripture, unthought of, and unlooked for, have sprung livingly into my heart. After this, there was a season of forgetfulness; but from the 29th of 8th month, 1830, I purposely set my heart to seek after God; and there was nothing I desired in comparison of Him. Soon after, I was

again graciously visited in meeting ; but the first deep anguish I was plunged into, for not obeying the holy command, was at Austell quarterly meeting, more than twelve months ago. I believe it has been required of me, frequently since that time, to speak the word of the Lord, and for my disobedience, I have been plunged into anguish, misery, and sorrow ; for when the Divine will has been clearly, livingly, and instructively revealed to me, and obedience required thereto, I have feared and reasoned until I have said, 'I will die rather than yield ;' and when the spirit of supplication has been given me, and enlargement of soul on behalf of the people, I have said, 'I never can give up to this.' Many sore troubles, I have been sensible, have come upon me, because of disobedience. When I have given up in simplicity, I have been favoured with unspeakable peace ; at other times, the fear of greater judgments, if I still persist in disobeying, has caused me to rise. Then, under these sore conflicts, sometimes I have not spoken the portion of scripture precisely as it is written ; throughout all this, I did not willingly or wilfully disobey ; but yielded to the reasoner—first, to know if it was the will of my heavenly Father, and then to know the time when to rise ; when these were made clear, then the fear of man would come in. In the midst of these trials, my soul cleaved to the Lord, and my only joy was in the God of my salvation. For some time before thou spoke to me on the subject, I was made sensible of some approaching trial concerning the ministry, and was frequently led to desire strength to stand resigned to the will of my heavenly Father, whatever it might be. When thou spoke to me, I felt thy words as a dart piercing my heart ; but by endeavouring to keep inwardly still, I soon felt the burden taken from me ; this was whilst I was with thee, and great peace followed ; but by the time I reached the gate, in going away, I was as if bowed to the earth in deadly sorrow ; such a day and night I believe I never passed before. It was as if all the powers of darkness prevailed. I was tempted to think I had never known anything of God or His ways ; that all had been a delusion. When I called to remembrance how, in my

childhood, the Lord had manifested His sweet love to me, His gracious drawings in the days of my youth, and my sorrow and struggling after Him, and His clearer manifestations in more mature age, I cried out, 'is this all in vain—if it be yet in vain.' For some time if a ray of light shone into my mind, I would turn from it, and say, 'I have nothing to do with this now,' and so became full of weeping night and day. If my business had not demanded my particular attention during this time of extreme sorrow, I believe I should have sunk under it. Before these things occurred, my heart was generally preserved watchful, and I said, 'oh! my precious Father! Thou, in Thy abundant loving kindness, art restoring to me again the days of my childhood, when Thou didst favour me to walk with Thee almost without interruption; but alas! how different now.' Unable to bear contradiction, fretful, impatient, and forgetful; often when my mind is under depression, I am tempted to dislike "Friends." I have believed that this is Satan's strong hold, and that the reason why I am so beset, is because at those seasons when I am endeavouring to love the Lord my God, "Friends" are then dear to me as my own life. Soon after I was favoured to know the blessedness of forgiving love, I was impressed, in a remarkable manner, with this language, "If thou hast ought against thy brother, leave there thy gift," etc. I have ever since sensibly felt that if any measure of this enmity is with me, I cannot take one step towards the heavenly inheritance, until reconciliation is known, and then my spirit and my heart are free. I have been torn in sunder; but I still feel thou art my dear friend. Farewell, from thy poor tried friend,

L. H.

To ———

25th, 2nd Month, 1838.

This evening, while favoured with a renewed sense of my heavenly Father's presence, these words flowed very precious into my mind, "That which Thou sowest, Thou sowest not that body that shall be, but

bare grain ; it may chance of wheat, or of some other grain ; but God giveth it a body as it hath pleased Him." And whilst my mind was dwelling sweetly on them, thou wast brought very near my spirit, as under discouragement, and a desire arose to communicate with thee ; and it opened to my mind, that the Great Master can send by whom he will send, and that we have this treasure (the treasure of the heavenly kingdom) in earthen vessels, that the excellency of the power may be of God, and not of us. The bare grain sown—the pouring forth of the soul before God with strong cries, tears, and supplications for the full dedication of our own souls to the service of our Father which is in heaven ; and that all that love the Lord, or in any measure desire to love Him, may be strengthened to walk in the narrow way that leadeth unto life, and may know of a truth that the Almighty God reigneth ; and are we not at seasons brought into sympathy with the prophet, when he said, "Oh ! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And is it not a sorrowful pressure, a burden almost insupportable, when those who know not God, and are enemies to the cross of Christ, are laid on our minds in the way of intercession for them ; how are our souls poured out like wax before the Lord, and vehement desires are begotten in us for their restoration and salvation ; is not this the bare grain sown ? but God giveth it a body, as it hath pleased Him. A favour unutterable for us to know, that although sown in corruption, it is raised in incorruption ; although sown in weakness, it is raised in power. That which thou sowest now, is but bare grain. Remember for thy encouragement, "Behold ! the husbandman waiteth for the precious fruits of the earth, and hath long patience for it." Mayst thou be favoured to know the delivering arm near thee in all thy tribulations, is the prayer of thy affectionate friend,

L. H.

To ———

6th, 4th Month, 1838.

I feel constrained to write to thee, even in the midst of my outward employment, leaving with Him, my Divine guide, the matter and the manner, and whilst querying why should I thus be employed, those words sweetly entered my heart, "By the comfort wherewith we ourselves, are comforted of God." My soul sinks in unutterable adoration, and at seasons, my cup seems full; and when this precious unity with my God is felt, thou art unto me as bone of my bone, and flesh of my flesh, bound as in the bundle of life together. Oh! the travail of soul for the redemption of my fellow creatures, feeling that the whole world liveth in wickedness, and feeling, also, the unbounded love of God in Christ Jesus, His fulness, and freeness, and willingness to save, even to the very uttermost. Strong cries are begotten in my heart, that the north may give up, and that the south keep not back; that the uttermost parts of the earth may be gathered unto the marriage supper of the Lamb; that all may know the day of their gracious visitation, and come to the fountain of life, and wash, and be cleansed. And, oh! that the feet of those that publish glad tidings, may be strengthened to tread on the mountains, that they may turn many to righteousness. Oh! that we may not, whether publicly or privately, be satisfied in anything short of being clothed in the whole armour of God; may our weapons be mighty, through faith, in pulling down the strong holds of sin, and may all that love the Lord be strengthened to cry day and night unto Him. May they not cease until the whole earth is filled with the knowledge of the Lord, as the waters cover the great deep. May we, my beloved friend, be dedicated to the service of our God; may it be our only aim to glorify our Father which is in heaven. Pray for me, that my faith fail not in the hour of trial; for foul and fiery are the temptations of the enemy of my soul; and I have, at seasons, had to acknowledge, under a sense of grateful feeling, when I have been mercifully delivered from the fowler's snare, Thou art, oh! my God! found of them that that sought Thee not.

To ———

23rd 8th Month, 1838.

I attended few meetings without my great Lord and master, requiring of me to bear a testimony to His eternal power of redemption. Whilst I sat in meeting to-day, there being apparently no veil between the living presence and my soul, these words were handed me to utter, "The Lord our righteousness," who was declared by the apostle to be "made unto us wisdom, and righteousness, and sanctification, and redemption." The query was to be put forth, how matters stood individually with all present; how far our daily life came under the influence of divine holy principles. The importance of having a well grounded hope in the redemption that there is in Jesus, that we might be able to stand in the time of trial which shall come upon all the world, to try them that dwell upon the earth. I sat as I frequently do, until the fresh baptizing oil had withdrawn itself, then I dare not arise.

Once after sitting long under the exercise, I felt the anointing measurably withdrawn, and I was afraid of grieving the spirit of my Lord, so I stood up and found to my great humiliation, though not great condemnation, that it was too late, the anointing power was withdrawn. Oh! how have I clouded my days, and distressed my nights, through these deeply exercising times, by not giving up my will; when I have yielded, my peace has abounded. As it respects my going into the country, my view is to give away tracts and to communicate as way may open. The few days I spent at L—, in this way, were truly refreshing. The divine presence was with me, opening the door by these little tracts, and raising in my heart thanksgiving and praise.

To ———

13th, 10th Month, 1838.

Not until this morning was I favoured to feel my past difficulties, in the light in which thou hast represented them, and why? Because I was led to look too

much at the difficulties, and not enough at the merciful care of my heavenly Father, in making the way so plain for my deliverance out of them; but as in the outward, in dark and cloudy seasons, things appear dull, and are only enlivened by the bright shining of the sun, so was I favoured to feel this morning the cloudy mist disappear, and to acknowledge, that all the dispensations of heavenly wisdom have been in boundless mercy; and sweetly accompanying this conviction, arose the words, "Clear shining after rain." How sweet and precious to feel that the commandments of our God are exceedingly broad. The love of our heavenly Father extends to the utmost boundaries of space, to the whole human race; here no straitness is known. My beloved friend, pray for me, that I may be strengthened to give up, and faithfully obey my heavenly Father's commands. Oh! what sorrow and heaviness I have in my heart from time to time, for want of this; yesterday, in the meeting, it was given me to speak, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." That there was a possibility of trifling in the time of gracious visitation, and turning from and resisting the spirit of truth, even to such an extent as to call forth the awful declaration, "My spirit shall not always strive with man;" this was some of what was given me to communicate. I do not willingly resist, but I hesitate, and hesitate, and am afraid, and then wait a little longer, thus it is with me; and oh! the anguish I feel afterwards cannot be expressed. It is remarkable to me that when I am in this hesitating state, it is as if Satan stood beside me with his fiery darts, for they are fiery, and instantaneous, various, and abominable; so that I am obliged to cry vehemently to the Lord, to save and deliver, and keep me from these foul temptations.

To——

1st, 1st Month, 1841.

I have felt my heart engaged this evening to write to thee, and in love to say unto thee, breathe after God, labour in retiredness of spirit, from all that would ex-

gage thy mind, that is not of God; and thus seek in quietness, for a capacity to thirst after His salvation. Art thou not called upon to stand upon the watch tower, in the day time, while the rays of light shine bright around thee, strengthening thee to watch and pray, lest thou enter into temptation; and what my beloved friend, if thou art called to sit in thy ward whole nights (a state wherein we are insensible of light); be not discouraged, though the vision tarry, wait for it, because it will surely come, it will not tarry. Trust in the Lord for ever—trust, and be not afraid. I greatly desire, thy trust and confidence may be strengthened, to cast thyself unreservedly upon God, for in the Lord Jehovah is everlasting strength; He will become thy salvation.

To ———

20th, 4th Month, 1841.

My mind has this day very unexpectedly been brought near, in tenderness and sympathy to thee and thy state. I have lately been favoured to feel eternity as very near; at these seasons, time appears but as a speck linked to eternity, and I have through condescending goodness been favoured to feel, how unimportant it is whether we are called a little earlier, or a little later, to quit this earthly scene. How important it is to be found faithful in improving the talents committed to our trust; we are called unto holiness, without which none shall see the Lord. Oh! the boundless love there is in God, His freeness and willingness to give His holy spirit to all that ask Him with full purpose of heart; I have found that nothing short of this full purpose of heart will avail us anything. It must be with ardent breathings of soul, with earnest travail of spirit, that we shall prevail with the Lord, to reveal Himself in our hearts; He is now waiting to enter there, and to take up His abode with thee; open thou unto Him and He will come in and sup with thee and thou with Him. Cast aside thy earthly cares and cumbers, cast them upon the Lord, who is waiting to unclothe thee of the garment spotted by the flesh, and to clothe thee with His own robe of righteousness. In the love of the gospel of peace,

I am thy friend, L. H.

To——

25th, 4th Month, 1842.

What a favour to be permitted to be fed with heavenly bread, especially after a season of barrenness and drought. The bread which the great Master breaketh is that which nourisheth up the soul unto eternal life. If it be but a crumb, it is sufficient for the season, and strengtheneth the soul with the savour of life. Poverty and want have been my portion for some considerable time, but what a favour to assemble again with those that wait upon God. I felt it sweetly comforting on fifth day, and again yesterday morning, but in the afternoon was very feeble in body, it was hard work to keep on the watch; at last, He who condescendeth to keep the best wine until last, graciously visited with His holy presence, reviving in my mind these words, "When shall I arise and the night be gone." Oh! my heart craved for the arising of life in my soul, and that all the works of darkness, the creaturely will and affections, all my own works might be done away. While my soul was feeding on this bread broken, these words were added, "I am full of tossings to and fro until the dawning of the day;" I saw in this language a description of the state of the unregenerated mind, grasping shadows while they flee before it; and are there not seasons of desertion and darkness to those that are following after righteousness, wherein they refuse to be comforted, and a state is known comparable to that of "tossing to and fro until the dawning of the day," until the day star arises in the heart.

To——

27th, 5th Month, 1842.

My dwelling lately, has been very much in the waste ground; but what a favour, "Although cast down, yet not destroyed." And, although at seasons, when sitting in the public assemblies of our people, feeling my dwelling to be as in the shadow of death, yet adored be that power which has sustained the tribulated soul, and enabled it to dig deep for hid treasure, even in the low valley where the spring of life is

found to satiate the thirsty soul, and in this state has my heavenly Father condescended to seal instruction on my mind, by the arising of these words with demonstration and with power, "Because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life; and thy people for his people." A merciful reproof—a painful reflection. I felt I had spared alive that selfish will and nature which the Lord had appointed unto utter destruction; and when it was opened, thy people for his people, this was painful indeed, that any should suffer loss to their soul for my unfaithfulness and ill savour. Oh! may my future life be obedience to manifested requirings, both public and private. I have thought it must be a favour to assemble at the yearly meeting, with so many who meet reverently to wait upon God; but the great Husbandman may see needful to lead many there through the waters, yea, through the great deep, that they may be purified and made white.

To ———

12th, 7th Month, 1842.

To have the heart centred in God, and the affections consecrated unto him is eternal life; may we be strengthened to know more of the abasement of self that it may be of no reputation, none but God can bring a clean thing, out of an unclean, none but He through the redemption which is in Jesus, can bind the strong man armed and spoil his goods. My heart has said, all that is in us that is pure, is of God, of His own right hand planting—of His own eternal word hath He begotten it in us through Jesus Christ—on the other hand, all that is earthly minded and corrupt in us, is of ourselves. Where is boasting then? It is excluded.

To ———

1st Month, 1843.

It feels best for me to communicate a few words to thee. On 5th day morning, the rough state of the

weather with my feeble health, induced me to lay aside the hope of attending meeting, and while it was thus with me, these words flowed into my mind, "I have a message from God unto thee;" I believed that the servant of my Lord, had a message from his heavenly Master for me. In feebleness I made ready; in the mean while, the weather changed, the wind ceased, the rain abated, and I attended the meeting. Surely the Lord has not forgotten to be gracious to those that fear Him, and that call upon His name. May our beloved brother be strengthened renewedly to dedicate himself wholly; body, soul, and spirit, to the service of his heavenly Master; and in childlike simplicity, and humble obedience, follow Him in all his requirings. I feel the language refreshing. "Strengthen ye the weak hands."

To ———

23rd, 5th Month, 1843.

It seems good to me to let thee know a little how it has fared with me lately. Truly, in me is verified the truth of the words, "The servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes." "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and His wonders in the deep." When the waters compassed me about, even to the soul, and the depths closed me round about, then did I humbly desire to be enabled to sacrifice unto the Lord, and to pay that, that I had vowed; but I have to deplore my unsubmitive will, and to mourn over my unfaithfulness, after all the mercy and goodness of my heavenly Father manifested towards me, through the redeeming love of Jesus. Confusion covers me, when I remember how often, like a broken bow, I turn aside, when called to stand forth to bear the cross. After a long winter season, my obedience was put to the test, in reference to a beloved Friend who lay ill; my mind was engaged in his behalf, and in humbleness and brokenness before God, these words were presented, "Mind not earthly things;" and it was clearly opened to me in the love of the gospel of peace to write to him. Matter and manner were

given in the power of eternal truth. Part of the admonition was on the danger of the mind pursuing too eagerly the things of the present life, with a desire expressed, that there might be ability sought after to know more of things eternal; but day after day passed on, and I said I am a poor thing to undertake such a work, so it passed by altogether: but remorse and sorrow has followed me since, and I feel that none is so vile as I am, to whom the mercy of God has been so remarkably revealed. While staying at your house, on fifth day evening, sitting at tea with you, near the close, a holy, solemn covering overshadowed us. My soul bowed before the Lord, and these words were powerfully revived, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and, though, after my skin, worms destroy this body, yet in my flesh shall I see God." It was clear and evident, as if my holy Redeemer stood before me, commanding me to give them forth for the encouragement of those present, and my faith was strong in Him that this would be the blessed portion of each of us. Every mind was brought into silence, and an openness to receive prevailed amongst us; but the unwearied adversary was also near, and his insinuations prevailed. I fled from the presence of the Lord; but oh! the bitterness both of soul and body which followed, and that both by night and day, cannot be described. Never did I so clearly see and feel that I had, by thus withholding the word of the Lord, obstructed the enlargement of the kingdom of God, and impeded the work of His redemption. During my stay in your peaceful habitation, I felt the Son of Peace was there, and a sweet cementing into that one body, of which Christ is the head, was often felt; but there and everywhere I find according to the apostle's language, that "bonds and afflictions abide me;" for when in the assembly with those who fear Him, my heart is often bowed under a sense of my heavenly Father's requirement: not that I would willingly disobey Him, but a fear prevails of moving too soon, and saying too much, and thus there has been a withholding more than is meet. May I be strengthened to live more inwardly to the fountain of life, and to dig deep for hid treasure.

To ———

5th, 6th Month, 1843.

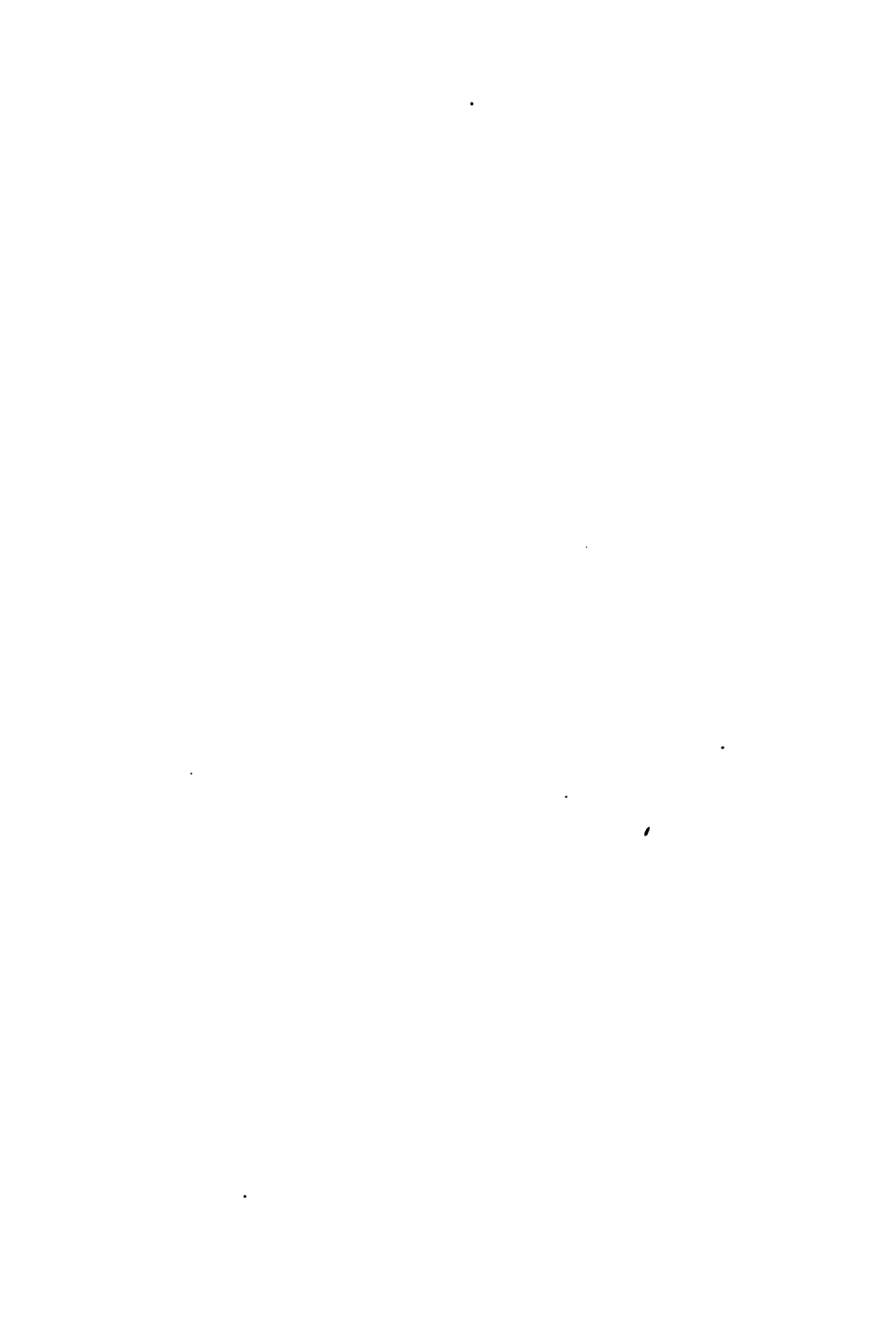
I hope my beloved friend will be strengthened to bear with me, for the unrenewed nature would oftentimes take its flight, sometimes in the winter season, and sometimes on the sabbath-day. It is not an easy lesson, to a proud heart, to learn contentment in the privation of (what have been considered) necessary things, after having had enough for the abundant supply of my own wants, and to spare for the help of others. It is trying, grievous work, sometimes, at other times, peaceful submission prevail; but I do not regret having given up what my heavenly Father shewed me to be evil, for I may say, generally, through redeeming love, I am enabled to rejoice in being counted worthy to suffer for Christ's sake.

To ———

8th, 2nd Month, 1844.

These words of scripture have been brought to my remembrance, with encouragement to write to thee; "Confess your faults one to another, and pray one for another; the effectual fervent prayer of a righteous man availeth much. Elias was a man, subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months." My mind has been led afresh to believe that had obedience been yielded to, I should have been spared much suffering, both of mind and body. But oh! may these deep lessons—deep with instruction, with which I have been mercifully favoured, spring up and yield fruit to my own peace, and to my heavenly Father's glory. Before our monthly meeting, near access, as under the shadow of the Almighty wing, was my favoured portion. In the monthly meeting, when a dear Friend, in his testimony, used these words, "Died Abner as a fool dieth, his hands were not bound, nor his feet put into fetters." As he spoke these words, unconnected as they were with what he had further to express, I felt it very singular; but he had not long taken his seat, before my heavenly Father shewed me why he had to express

this language. It was for me to arise in the opening of Divine light, with the same words, "Died Abner as a fool dieth; his hands were not bound, nor his feet put into fetters." Alas! alas! how many die as the fool dieth—die unto God, and are thus dead whilst they live. Is it the Divine will that they should thus die? Are their feet put into fetters? Are their hands bound? Has not the Lord set life and death before all, inviting all to choose life that they may live? Why is it then, that they die as the fool dieth? Is it not that they indulge themselves in the sensual gratifications of the present life? but is there no deliverance for such as these? Is there no balm in Gilead? Is there no physician there? why then is not the health of the daughter of my people recovered. Thus was it given me to express, and I felt as standing in the presence of my heavenly Father, whose glorious presence was full of light and life; but I cannot tell why I did not give up. Subsequently, I have passed through a time of sorrow and anguish; and although, in Divine love and mercy, I have since been called on to bear a public testimony for His name; yet was I not favoured with a like degree of light, but was, as it were, put into the cleft of the rock, while His hand covered me. Poverty, dryness, and desertion have been my portion, while, for a considerable time, the language continually sounded in my ear, "Died Abner as a fool dieth." I have been reduced to live by hope rather than by faith, and this in so slender a degree, as scarcely worthy the name of hope; yet, at times, has my heavenly Father, in unutterable love and mercy, condescended to visit with His holy presence, opening my understanding to receive lessons of instruction; and when from season to season I have been lamenting my poor lapsed state, He has in tender mercy favoured me with the springing up of these words of encouragement, "I will never leave thee nor forsake thee;" also, the words of my dear Redeemer, "Lo! I am with you alway, even to the end of the world." My heart would crave, that there may not be left in me either root or branch of evil; but in my reduced state, I feel as if I could neither crave, nor pursue after it.





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Extracts from the memoir and letter

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